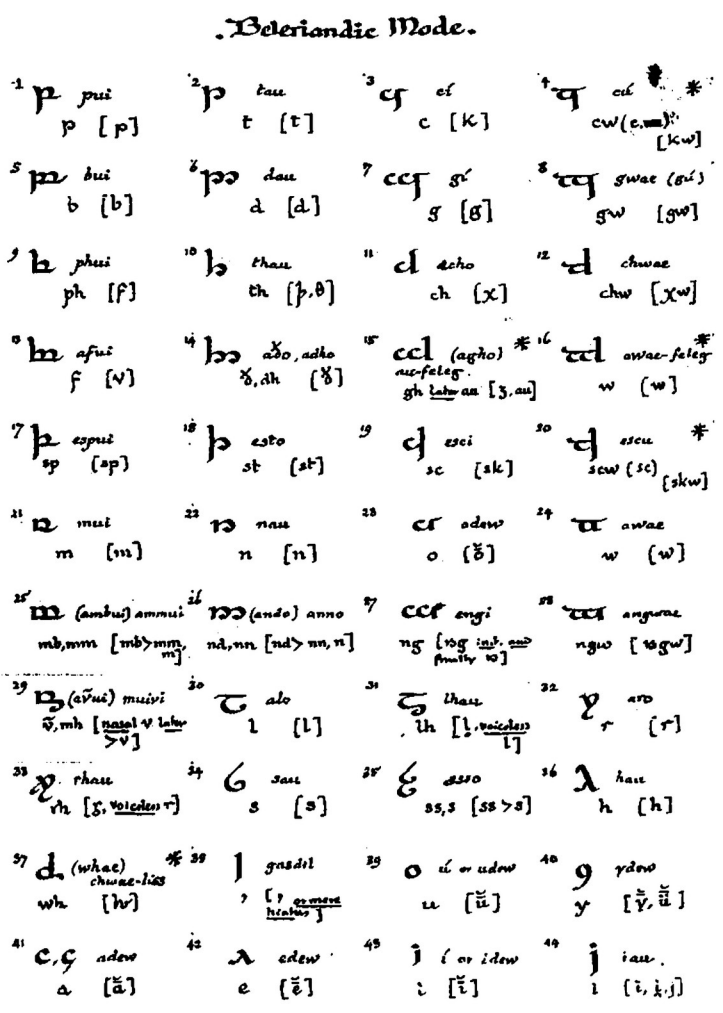
Beleriandic Mode.
1 pui p [p]
2 tau t [t]
3 cei c [k]
4 cui cw(c,qu) [kw]
5 bui b [b]
6 dau d [d]
7 gui g [g]
8 gwae (gui) gw [gw]
9 phui ph [f]
10 thau th [þ,θ]
11 acho ch [x]
12 chwae chw [xw]
13 afui f [v]
14 adho, adho ð, dh [ð]
15 (agho) nic-feleg gh [ɣ,au]
16 awae-feleg w [w]
17 espui sp [sp]
18 esto st [st]
19 esci sc [sk]
20 escu scw (sc) [skw]
21 mui m [m]
22 nau n [n]
23 odew o [ŏ]
24 awae w [w]
25 (ambui) ammui mb,mm [mb>mm, m]
26 (ando) anno nd,nn [nd>nn, n]
27 engi ng [ŋg, ng finally ŋ]
28 angwae ngw [ŋgw]
29 (aṽui) muivi ṽ,mh [nasal ṽ > v]
30 alo l [l]
31 lhau lh [l̥, voiceless l]
32 aro r [r]
33 rhau rh [ɣ, voiceless r]
34 sau s [s]
35 esso ss,s [ss>s]
36 hau h [h]
37 (whae) chwae-liss wh [hw]
38 gasdil ' [ʾ, or reverse hraiker]
39 ui or udew u [ŭ]
40 ydow y [y̆, ŭ̆]
41 adew a [ă]
42 edew e [ĕ]
43 i or idew i [ĭ]
44 iau i [i, i̯, j]

PARMA ELDALAMBERON XXIII

The Feanorian Alphabet · Part 2

❖

Eldarin Pronouns

by J. R. R. Tolkien

PARMA ELDALAMBERON
The Book of Elven-tongues
❖
Number 23

J. R. R. TOLKIEN

The Feanorian Alphabet
Part 2

❖

Eldarin Pronouns

Edited by
Arden R. Smith
and
Christopher Gilson

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MOUNTAIN VIEW, CALIFORNIA

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ARDEN R. SMITH
CHRISTOPHER GILSON

September, 2024.

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The Feanorian Alphabet

Part 2

by J. R. R. Tolkien

Edited with introduction and commentary

by

Arden R. Smith

Introduction

The Development of the Feanorian Tengwar

In "The Feanorian Alphabet, Part 1" in *Parma Eldalamberon*, no. 22, Tolkien describes five main Elvish modes of the Feanorian script: the **General or Phonetic Form**, the **Lindarin Use or Old Valinorian Orthography**, the **Parmaquestarin Use**, the **Old Noldorin or Feanorian Usage**, and the **Beleriandic or Exilic Usage**. In the texts appearing in the present volume, collectively designated here as Part 2, he shifts his focus toward modes used in Middle-earth rather than Valinor, and even modes for the representation of English. It is apparent that he is already thinking of these texts as drafts for the appendices to *The Lord of the Rings*, when he writes, for example, "The oldest or *Lindarin* mode (used for Quenya and for the derived Lindarin of Valinor) had already been abandoned by the Noldor before their exile, and so does not concern the histories of the Elves in Middle-earth, and need not be described here."

The first mode that Tolkien describes in Part 2 is the **Primary or "Feanorian" Mode**, also called **Mode 1 (*Santa* 1)**. This mode "was employed in representing, as nearly 'phonetically' as possible, the sounds of any language". It thus serves the same function as the General or Phonetic Form in Part 1. The presentation is quite different, however, as are some of the values. In the General or Phonetic Form, for example, the ϕ-series was applied to velar consonants (**k** etc.) and the ϖ-series to labiovelars (**kw** etc.), but in Mode 1 these series are applied to palatal (or palato-alveolar) and velar sounds, respectively: ϕ = **ć (tš)**, ϖ = **k**.[1]

Tolkien then proceeds to discuss modes that were applied to specific languages. Most of the specifically "Elvish" applications are mentioned only in passing, but the thumbnail sketches of the **Lindarin, Old Noldorin,** and **Parmaquestarin** modes, the last of which was "used for the written and 'classical' Quenya," are consistent with the fuller descriptions of these modes in Part 1.[2]

Of the modes described in Part 1, only one is presented fully in Part 2 with no major changes, namely the Beleriandic or Exilic Usage, here usually called the **Beleriandic Mode.**[3] The *tengwar* (letters) and *tehtar* (diacritical marks) all have the same basic values as in the

---

[1] See *Parma Eldalamberon*, no. 22, pp. 9–11.

[2] See *Parma Eldalamberon*, no. 22, pp. 11–20, 24–8, and 42–8.

[3] See Parma *Eldalamberon*, no. 22, pp. 30–31. This variety is consistent with the Mode of Beleriand as exemplified in the inscription on the West-gate of Moria in *The Lord of the Rings* and the calligraphic text of "A Elbereth Gilthoniel" in *The Road Goes Ever On*. See *The Fellowship of the Ring*, 1954, p. 319, and *The Road Goes Ever On*, 1967, p. 62; 2nd ed. 1978, p. 70.

earlier description, but some of the tengwar have different names, most notably #29 ***muivi*** (originally ***avui***), which was called ***amhui*** in Part 1, and #37 ***chwae-liss***, which was ***chwae Gondoliðren*** in Part 1.

The most significant development to be seen in the documents of Part 2, however, is in the creation of modes used by the Númenóreans in Middle-earth, here called the **Numenian or Westron Modes.**[4] These consist of two main types: a "short" mode, in which vowels are represented by tehtar, normally placed above the following consonant, and a "full" mode, in which vowels are represented by full letters. Tolkien vacillated on which of these modes was used in Arnor and which in Gondor but decided ultimately to place the short mode in the North and the full mode in the South. For both the **Short or Northern Use**, also called **Arnorian**, and the **Full or Southern Use**, also called **Gondorian**, Tolkien provides specific applications to Noldorin, the Common Speech (Westron), and "English as the Common Speech."

In one of the documents presented here, Tolkien also discusses punctuation and numerals in the Feanorian system. The punctuation presented here differs somewhat from the punctuation marks in the earlier "Qenya Alphabet" texts, which often employed English-style punctuation, and also from those used in the later tengwar version of "Namárie" in *The Road Goes Ever On.*[5] Some of these punctuation marks are apparently unique to this text, including those derived from Feanorian spellings of Quenya *ma*, the interrogative particle, and *pake* 'asks, enquires'. The material on numerals is largely already known to students of Tolkien's writing systems, since Christopher Tolkien used this document as the source for his presentations in *Quettar.*[6]

Description of the Manuscripts

Tolkien wrote several descriptive essays about what he called the Feanorian Alphabet or Feanorian Script. To distinguish these essays, which vary in length, scope, and complexity, but often have similar or identical titles, each version has been labeled with a capital letter.

---

[4] Letter-names from a chart of "Alphabet of Feänor: Numenian, or Westron, Mode" at Marquette University (3/9/15: 1r, DTS 52), published in Jim Allan's "Report from Marquette," p. 4, differ from those appearing in the present volume. The letters in the first *téma*, for example, are called ***tó, pí, ché,*** and ***cá*** in the Marquette chart, but ***tā***, [***pūi*** >] ***pī***, [***tšī*** >] ***chē/tšē***, ***kō*** > ***kā*** here. The Marquette chart served as the basis for the table of the Tengwar in Appendix E to *The Lord of the Rings* and is thus presumably later than the documents here; see "Date of the Manuscripts" below.

[5] For punctuation in the Qenya Alphabet, see the various texts published in *Parma Eldalamberon*, no. 20. For "Namárie", see *The Road Goes Ever On*, 1967, p. 57; 2nd ed. 1978, p. 65.

[6] *Quettar*, no. 13 (Feb. 1982), pp. 8–9, and no. 14 (May 1982), pp. 6–7.

Versions A and **A′**, the latter being a partial revision of Version A, were published in *Parma Eldalamberon*, no. 22, pp. 9–53. **Versions B, C,** and **D** appear in the present volume.[7]

Version B was written on both sides of 13 sheets of the so-called "Oxford paper," which Tolkien clipped together.[8] Except for the verso of the seventh sheet, which was crossed out, Tolkien numbered the sides 1–25 in pencil.[9] Following introductory sections entitled "The Elvish Alphabets" and "The Feanorian Alphabet," it includes sections on "The Primary or 'Feanorian' Mode" and "The Applied Modes," namely the "Beleriandic Mode" and "The Numenian or Westron Modes" in their various applications, as well as punctuation and numerals. Following the section on numerals, Tolkien later attached a table entitled "Duodecimals," which he wrote on the verso of a sheet headed with "Report of Committee on Junior Research Fellowships," dating from sometime in early 1954, before 20 May.

Version C was written on five sides of three sheets of Oxford paper. The initial section is entitled "The Feänorian Alphabet"; it is followed by a section on "The Feanorian or Elvish Script applied to the 'Common Speech' or English." These pages were clipped together with those published here as Version D and preceded by a page with the title "Alphabets," on which Tolkien later scrawled in pencil, "Old rejected unrevised material." Since this title page was not clipped together with the manuscripts of Versions C and D, however, it is impossible to say whether the penciled note refers to one, both, or neither of those documents. Version C appears to be roughly contemporary with Version B, but whereas Version B originally described the short Numenian mode as Northern, later emended to shift it to the South and then back to the North again, Version C as written (and never emended) describes it as the "older or Southern system."

What is presented here as Version D was written on both sides of seven sheets of Oxford paper, clipped behind Version C, as noted above. Although Tolkien seems to have regarded this sequence of pages as a unit, it is in fact a composite, consisting of elements from at least two and possibly as many as five separate manuscripts. The five manuscript sections of Version D are:

---

[7] Note, however, that in the reference to "Versions B and C" in *Parma Eldalamberon*, no. 22, p. 8, the latter is in fact the text now presented as Version D, since this designation better reflects the apparent chronology.

[8] This is unused paper from candidates' examination booklets, which Tolkien began using in the summer of 1924 and continued to use for many years thereafter; see *The Lays of Beleriand*, edited by Christopher Tolkien, 1985, p. 81.

[9] The penciled numbering continues to 38 on a manuscript entitled "The Alphabet of Dairon," which Tolkien originally regarded as part of a larger work entitled "The Elvish Alphabets" but later moved to a separate folder devoted to runic alphabets. The texts bearing these titles that were published in *The Treason of Isengard*, edited by Christopher Tolkien, 1989, pp. 453–5, are earlier versions.

D1. "The *Feänorian* Script," a single sheet, ending with "The form ϛ of [**s**] and the occasional form ϛ of [**z**] were chiefly used when carrying vowel signs as ϛ̈ = **sa**."

D2. Three sheets, flipped so that they occur in reverse order in the file, from "Occasional features of this ***Mode 1*** are:—" to "very frequently used in Rivendell." This section was apparently taken from a separate manuscript and inserted, since the first page and a half repeats information covered in D1, such as the use of ϛ and ϛ and the representation of vowels. This is followed by the specific material that Tolkien presumably wished to insert here: a discussion of the "Applied Modes," particularly a detailed description of the "*Short* and *Full Exilic*."

D3. A single sheet beginning with "At the time dealt with in the Red Book" and mainly describing the "*Beleriandic Mode*." The introductory paragraph repeats much of the information from the opening of "Applied Modes" in D2.

D4. A single sheet describing "The Numenian or 'Westron' Mode."

D5. A single sheet describing "Feänor's Script applied to English." This could easily be interpreted as an independent document and was in fact placed *before* D1 in the file.[10]

Version D appears to be an expansion and revision of Version C. Tolkien's handwriting is very similar in both, most notably in the calligraphic style of the section titles. The wording at the beginning of both texts ("The *Fëanorian* Alphabet" in C, "The *Fëanorian* Script" in D) is also very similar, so much so that completely independent composition of the two texts is highly unlikely, but the D text goes into greater detail. For example, where Version C has:

> The application of these letters to various languages differed considerably: but Series 1 was always used for the 'dental' or **t**-series of consonants (**t, d, n,** etc.); and Series 3 always for the 'labial' or **p**-series (**p, b, m,** etc.). The letters with a *double curl* were always used for *voiced* sounds ...

Version D has:

> The application of these letters to various languages differed considerably, but in all cases letters with a *double curl* represented *voiced* sounds; while series (1) was always used for the *dental* or **t**-series (**t, d, n,** etc.); and series (3) for the

[10] Note that the mode described in this document in which vowels are represented by full letters, like that in "*The phonetic system* applied to English" in Version C, is identical to the mode used by Thorin and Company (e.g., in Bilbo's Contract) appearing in manuscripts from the Seventh Phase of the writing of *The Hobbit*, circa 1965–6. See John D. Rateliff, *The History of* The Hobbit, revised and expanded one-volume edition, 2011, pp. 905–11 and frontispiece.

> *labial* or **p**-series (**p, b, m,** etc.). In languages possessing a *palatal* series, intermediate between **t, k,** Series (2) was used for this series or sounds derived from it, and (4) was used for the *back* or **k**-series. In languages not possessing a *palatal* series, (2) was used for the **k**-series, while (4) was often used for a **kw**-series (**qu, gu/gw,** etc.).

Note, however, that where Version C describes the short Numenian mode as the "older or Southern system," Version D has it as the "*Short* or *Northern Use.*"

Date of the Manuscripts

The relative chronology of Versions B, C, and D appears to be as described above, but this is far from certain. In any event, the three texts share many features, and it is quite clear that Tolkien wrote them all around the same time.

Tolkien's use of the name Túna for the city on Kôr in all three texts, as opposed to the earlier conception of Tûn being the name of the city and the later conception in which Túna was the name of the hill, indicates a date no earlier than the revision of *Lhammas B* and the *Quenta Silmarillion.*[11] More importantly, references in Versions B and D to such things as the Third Age, Arnor, Gondor, the Common Speech (Westron), and the Red Book clearly indicate that they were written when the composition of *The Lord of the Rings* was essentially complete; the Red Book appears to have arisen in manuscript A of the Epilogue.[12] Christopher Tolkien dates the writing of Book VI of *The Lord of the Rings* to 1948.[13]

Certain elements, however, demonstrate that these texts predate the *publication* of *The Lord of the Rings.* One of these is the occurrence of *Daironic* in Versions B and D, as opposed to the later spelling, *Daeronic.* Even more important for the purpose of dating these documents is the appearance of *Noldorin* with reference to Tolkien's Welsh-inspired language. Tolkien decided to reassign the language to the Grey-elves of Beleriand, thus changing Noldorin to Sindarin, in a document dating from c. 1951, so the date of Feanorian Versions B, C, and D must fall approximately between 1948 and 1951.[14]

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[11] See *The Lost Road and Other Writings*, edited by Christopher Tolkien, 1987, pp. 185–6, 225–6.

[12] *Sauron Defeated*, edited by Christopher Tolkien, 1992, p. 114.

[13] *Sauron Defeated*, pp. 12–13.

[14] See *The War of the Jewels*, edited by Christopher Tolkien, 1994, pp. 3–4, 19–27.

Editorial Conventions

The texts are presented as initially written, with later emendations in the footnotes. Where the emendations were clearly made in the course of writing, the earlier versions are given in the footnotes.

Boldface is used for transliterations of tengwar and representations of sounds and sample words in Elvish languages. ***Boldface italics*** are used for names of tengwar and tehtar. Other words in Elvish languages, or sample words in other languages, such as English, are generally given in normal *italics*. These distinctions are purely editorial; Tolkien normally distinguishes such elements from the main text by underlining, if at all.

Square brackets [ ] around expansions of abbreviations or incomplete words are editorial; other occurrences of square brackets in the text are Tolkien's own, unless noted otherwise. Curly brackets { } indicate deletions in the manuscript, unless noted as Tolkien's own.

No attempt has otherwise been made to normalize Tolkien's spelling or his transliterations of Elvish words and names, including his use of the diæresis in the representation of Quenya. *Feanor* and *Feanorian* therefore appear occasionally as *Fëanor* and *Feänorian*, for example. Although Tolkien has largely adopted *qu*-spellings by this time, a reversion to the older spelling *Qenya* does appear at one point and has been retained in the text.

The values of the phonetic symbols that Tolkien uses in these documents are sufficiently clear from context and need not be discussed in detail here.[15] The editorial treatment of some of these symbols, however, may warrant some comment. **ɒ** and **ŋ** represent two different but similar symbols that Tolkien uses to represent the velar nasal, IPA [ŋ]. They have no significant difference in value in the present documents, and the distinction is merely retained in this edition as a reflection of the manuscript forms. **ȝ** is used here as a substitute for Tolkien's *ezh*-like insular *g*, which he uses consistently to represent the voiced velar fricative, IPA [ɣ]. Tolkien's handwritten version is very similar in form to the symbol used in works by Tolkien's mentor, Joseph Wright, to represent the voiced velar fricative in Germanic and Old English, which is typographically distinct from the Middle English *yogh* (ȝ).[16]

[15] Readers desiring a fuller explanation may consult my lists of "Phonetic Symbols Used by Tolkien" in *Parma Eldalamberon*, no. 13, pp. 10–15; no. 14, pp. 92–6; no. 15, pp. 90–93; no. 16, pp. 10–13; no. 18, pp. 112–16; and no. 20, pp. 9–13.

[16] See especially Joseph Wright and Elizabeth Mary Wright, *An Elementary Middle English Grammar*, 2nd ed., 1928, p. 9 §16, where both symbols are used contrastively in the same sentence.

[The Feanorian Alphabet, Version B]

The Elvish Alphabets.

The *Eldar* invented and developed *three* distinct alphabets. These were called after their inventors the Alphabets of *Rúmil*, of *Feänor*, and of *Dairon.*[1] The first two were of *Noldorin* origin and arose in *Valinor* beyond the Sea; the last was a 'runic' or inscriptional alphabet arising in Middle-earth among the Telerian Elves of the realm of *Thingol* in *Doriath.*

The Alphabet of Feänor replaced the Alphabet of Rúmil for most purposes among the *Noldor* before their exile; in consequence the latter was seldom if ever used in Middle-earth, and only the *Feänorian* letters and to a less extent the *Daironic* (or Beleriand-runes) concern these histories.[2]

The Feanorian Alphabet.

In the *Silmarillion* it is recorded that this alphabet was devised by the Noldorin prince and craftsman *Feänor* in the city of *Túna.*

It was primarily a system of signs, and the mode of their employment and application differed very widely at different times, and according to the purposes for which they were employed. For each language to which this alphabet was applied the values of the signs and the diacritical marks were freely altered and adapted. To this process the use of the Latin letters offers some modern parallels; but these variations have usually been 'accidental' and the result of changes in the pronunciation of words (in Latin or other tongues)* already 'spelt' and associated with a more or less fixed letter-pattern. In Feänorian the divergence of the various 'modes' was for the most part systematic and deliberate.[3]

* e.g. the use of **u (v)** for many different vowel-sounds, as well as for the consonantal values **f, v, w**; the use of **c = k, ch (tš), ts, s, th (þ).**

This alphabet contained 32 'basic letters', in 4 series of 8: some 'additional letters' (sometimes reckoned as 14); and a number of 'modifying signs'.[4]

---

[1] "*Dairon*" >> "*Daeron*" in pencil.

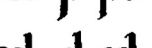
[2] "the latter" << "it" in the course of writing. The word "letters" is likewise an insertion made in the course of writing.

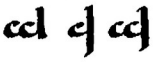
[3] Tolkien actually wrote "were" instead of "was".

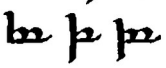
[4] Tolkien clearly wrote the final digit of the number of additional letters as 4, which either replaced or was replaced by what appears to be a 3 but could be a 5. On the same page, Tolkien lists 15 additional letters (plus one alternate form).

The *basic letters* were all formed of *stem* and *curl*. The *stem* could be *raised* , *lowered* , or *extended* . The *curls* were *two* : these could be *doubled* , or *closed* , or both *closed and doubled* . We thus get 32 variations, arranged in the following order:

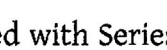
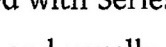
Series 1.

" 2. 

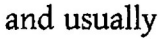
" 3. 

" 4. 

The *additional letters* were:

all usually associated with Series 1; and . To these were also added (the inverted forms of , and usually employed as variants of them), and later  , and (the modification of) . Also in some modes the signs  .

The *modifying signs* were various. The following were the most usual:

 . As a rule these were placed *above* other letters; occasionally they were placed below. They were not used alone.

The Primary or "Feanorian" Mode

The "phonetic" values of this sign-system were called in *Quenya: Mode* 1 (*Santa* 1), or *sundulámar* "fundamental sounds."[5] It was the theory that these values were the original and 'proper' values, which were to be considered in re-arranging the values for any other language or purpose; though it is not certain that these *sundulámar* were in fact assigned by the inventor. *Mode 1* was employed in representing, as nearly 'phonetically' as possible, the sounds of any language (described or written down) Elvish or alien. Necessary modifications were then stated.

Mode 1 may be represented thus:—[6]

	Series 1	2	3	4	5 (*Additional*)
Weak (semivocalic)	(weak) r	i̯, j	u̯, w	' (a)	l r [variant =]
Nasal	n	ñ	m	n̥, ŋ	
Stop	t	ć (tš)	p	k	

[5] "sign-system" << "sound system."

[6] Values in the table were written in red ink.

Voiced Stop	d	ǵ (dž)	b	g	
Spirant (hiss)	þ, θ	x́, ḫ (š)	f	χ	hj hw s h
Voiced Spirant (buzz)	ð	ź, spirantal j (ž)	ƀ, v	ȝ	z
Aspirate (or other modification)	th (st, ts)	ćh (sć)	ph (sp, ps)	kh (sk, ks)	
Voiced form of preceding	dh	ǵh	bh	gh	

As noted above, there were great divergences between the *modes*, or systems of application of these signs to different languages and purposes. But certain features were common to all "phonetic" usages.[7]

(i) Series 1. was always applied to consonantal sounds of a *dental* type: a **t**-series (such as **t, d, n, þ,** etc.).

(ii) Series 3. was always applied to *labials:* a **p**-series (such as **p, b, m, f,** etc.).

(iii) The simplest consonants of each Series were applied to the consonantally weakest sounds, that is to the vocalic or semivocalic sounds. So in the **p**-series normally is used for **u̯ (w)** or the vowel **u.**

(iv) Otherwise (and apart from the signs) the *doubling of a curl* indicated the addition of voice. For example: if = p, then = b; f, v; t, d; th, **dh**; etc.

(v) In languages that possessed such sounds, the *raising* of the *stem* indicated a spirant (breathed or hissing) sound, more or less corresponding to the normal stop of the series (usually denoted by *lowered stem*). Thus **t,** **þ;** **k,** **χ (ch).**

(vi) The forms with extended stem were sparingly used, and only given special values where a complex consonantal-system demanded many letters. Their commonest use was to indicate *aspiration:* as **th (t+h).** Sometimes as in Noldorin (of the Exiles) they were used to mark prefixed **s:** as **sc, sk.** In modes that did not employ the *extended forms* as separate letters they could be used as variants or more distinctive forms of the *raised forms:* thus = . In that case the lower extension was usually less than the upper. *Extended forms* were *never* used as variants of *lowered forms.*

[7] "'phonetic' usages" << *modes.*

Vowels.

In this *Mode* vowel-sounds were expressed by special signs (*ómatehtar*) placed *above* a consonantal letter, or *above* one of the 'carriers': the *short carrier* , or the *long carrier* .

The principal vowel-signs were:—

[ ] i [ ] e [ ] a [ ] o [ ] u.

Other signs, available for use if required, were [ ], [ ], [ ], [ ], of which [ ], if used, was mostly employed for æ. Other modifications were available: as [ ] œ, ø; [ ] y, ü; also the doubled forms , , , .

These signs were only placed *above* a letter. They were placed above a consonant that in sound *preceded* the vowel in such languages, as Quenya, that had in most words a vocalic ending. In languages, such as later Noldorin, or modern English, in which words mostly end in a consonant, they are more conveniently placed above the consonant that *follows* the vowel.

Where no consonant occurred in the required position, the vowel (if short) was denoted by a sign placed above the 'short carrier'. Thus = **a**. *Length of vowel* was indicated by placing the vowel-sign over the 'long carrier'. Thus = **ō**; = **tō**.

Diphthongs could be expressed in a variety of ways. The most usual was to write the second vowel on a carrier: = **tea, toi**. Where it was desirable to distinguish between diphthongal (monosyllabic) sequences and dissyllabic or trisyllabic sequences, either the 'semivocalic' function of the weaker element could be specially marked; or the syllable division, between vowels that had not coalesced, could be indicated.

In the case of the normal 'falling' diphthongs ending in i̯, u̯ the signs , were usually employed. Thus = **tai̯, tau̯**; or in lang[uage]s where the consonant followed the vowel: .[8] The less usual combinations such as **êa** could be indicated by the sign placed under the weaker element: = **têa** (or **têa**). To mark 'hiatus' a carrier without vowel-sign could be employed: = **teö** (or).

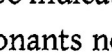
To increase the brevity and compactness of the writing, in languages, such as Quenya, that had relatively few consonant combinations, the *commonest short vowel* could be assumed to follow every consonant, unless (*a*) it had some other vowel-mark, or was followed by with a vowel sign, or (*b*) a sign was provided to show that it had no vowel. In Quenya the 'assumed vowel' was **a**, and the mark of stopping was a placed *below*, so = **taka**, = **pat**.

Other modifying signs. The chief of these were [ ] placed below or above; [ ] placed usually above; [—] placed above or below, also the hooks [, ,] placed below or attached below.

[8] Note that Tolkien uses for u̯ here, although he states on the previous page that " normally is used for u̯ (w)."

Their use was defined by the needs of a given language. As a rule [·] indicated a *following* i̯, **j**; [ᵕ] a *following* u̯, **w**; inferior [˛] indicated *voicelessness*: as > = voiceless **l**.

Other occasional features. , could be used as distinct letters but were chiefly used as mere variants of **s**, **z** (especially favoured where **s**, **z** received superior diacritics).

Varieties of **l**, **r** could be indicated by modified forms:—  .

Voicelessness of consonants not normally voiceless (as semivowels, **j**, **w**, continuants, and nasals **n**, **m**, etc.) could be indicated by the sign (derived from **s** as a sign of audible breath-friction): so = **nh**, voiceless [n̥]. Voiceless **j**, **w** had special letters (ɧ transcribed **hy**), (ʍ transcr[ibed] **hw**): because these sounds were frequent initially in Quenya.

, are in origin modifications of , devised to indicate weaker, less frictional sounds, such as the initial sounds of English *huge, you* (as compared e.g. with German *ich*, or Spanish *yo*). similarly is a modification of by reversal of the closed curl.

The Applied Modes.

Even reckoning only the applications at different times to *Eldarin* tongues, these were numerous, and showed many variations of detail.[9]

The main differences occurred (*a*) in the use and distribution of the letters with *raised* or *extended* stems; and (*b*) in the denotation of vowel sounds. In some of the applications to *Quenya* the *extended* forms were not used at all (except as casual varieties of the raised forms), and the *raised* forms were frequently limited to those with only one curl. In the so-called *old, short*, or *Lindarin* modes, the vowels were expressed by added signs, more or less in the manner described above. In the *new, full*, or *Noldorin* modes, the vowels were mainly or wholly expressed by independent letters. The signs adopted for this purpose were either the 'additional letters' such as , , , , or else signs of the simplest or weak grade , , and (rarely) . No sign for a vowel rose or sank above or below the writing line, with the single exception of .

The oldest or *Lindarin* mode (used for Quenya and for the derived Lindarin of Valinor) had already been abandoned by the Noldor before their exile, and so does not concern the histories of the Elves in Middle-earth, and need not be described here. It was marked by using all available consonants, redistributed to express the consonants and their combinations most frequent in Quenya; by using as nasals (, , , denoting the combinations **nd, mb, ng, ngw**); and by other peculiarities: such as the absence of a sign or diacritic for **a**,

[9] "applications" << "various applications".

and the use of ⁘ as a sign of the length or doubling of consonants; the indication of i (**y**), in the characteristic Q. **ty**-series, by an attached ⁀ added to the **k**-series: ⁀ = **ty**.

The modes used by the Noldor at the time of their Exile, from which the later uses of the Feanorian alphabet were derived, were *two:* 1. Old Noldorin used for their own language; and 2. *Parmaquestarin* used for the written and 'classical' *Quenya*, in the form called *Parmaquesta* or "Book-language."

The first (O.N.) was closely related to *Lindarin Mode:* e.g. it used all the available signs, incl[uding] the extended forms; and ⁀, ⁀, ⁀ were nasals; but it expressed vowels by full letters.

The second (P.Q.) was a much simplified alphabet, rejecting extended forms, and using ⁀, ⁀, ⁀ as simple nasals. Its proper form denoted vowels by diacritics; but there was a mixed form using vowel-letters similar to those found in O.N.

From O.N. was developed (largely by the effect of the changes of sounds that marked the transference of Noldorin to Beleriand) the *Beleriandic* or *Exilic* use. This remained the normal way of using the Feanorian alphabet among the *Noldor* until the end of the Second Age. It consequently concerns these histories. The ancient inscription on the Doors of Moria was, for instance, in this mode.

But during the Second Age there arose a new mode called by various names according to its varieties. It was in some ways a blend of PQ. and Beleriandic Modes, and was originally devised for the use of peoples (especially Men of the Ancient Houses) to whom the Noldor taught the art of writing. It was earliest adopted by the *Númenoreans* or *Dúnedain*, and so is most commonly called the *Númenian* or *Western* Mode; but it was also in fact widely used by the Elves, and replaced in current use the older Beleriandic Mode. It was in some variety of the *Western Mode* that the Feänorian alphabet was used by all during the period of these histories, and indeed during the greater part of the Third Age.

The *Numenian* or *Western Mode* varied much in detail in different times and places. But it had *two major* varieties. The *shorter* or *Elvish* in which vowels were expressed by diacritics, and the *fuller* in which vowels had separate letters. The latter was the one mainly used in *Gondor*; the former was mainly used in *Arnor* and by the Dúnedain of the North-kingdom, and by the Elves of the Havens and of Rivendell.[10]

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[10] Tolkien later inserted "or *Mannish*" after *fuller.* He then heavily struck out both "or *Elvish*" and "or *Mannish*" and drew lines through the final sentence of the paragraph, replacing it with the following: "These were called by various names: as Ancient, Elvish or Arnorian for the shorter; and Mannish or Gondorian for the fuller variety. These names were, however, at the end of the Third Age no longer suitable, since both varieties [*inserted:* of vowelling] were known to Elves, Dwarves, and Men (and Hobbits), throughout the Western Lands, and were used according to convenience."

At the time dealt with in these histories, that is the end of the Third Age, the Feänorian alphabet was known and used by all habitual users of the Westron tongue or Common Speech. In the Shire and Bree the short Northern mode was used. The only other forms of writing were descendants or developments of the 'runic' alphabet of Dairon, described below.[11] These were specially favoured by the Dwarves, but a knowledge of the 'runic' letters was fairly widely diffused, even among communities that habitually used Feanorian letters.

In the present translation and adaptation of the records of the Red Book the occasional phrases or fragments of Quenya that have been retained have been transcribed into modern letters, so that a description of the *Parmaquesta* mode in which it was written is not required.

Although the *Beleriandic Mode* only appears in the brief inscription on the West Doors of Moria, a description of its standard form, omitting various details, is here given for those interested in such matters. The letters were arranged in a fixed order, and each was provided with a name. These names are given, followed by the modern letters used in transcription, and by a letter [in brackets] indicating the approximate phonetic value.[12]

Those letters that are here marked * retained their names and alphabetic place but were no longer used in the normal writing of *Noldorin*. They represented sounds not present in Noldorin, or such as had in the course of the Second and Third Ages changed or disappeared. Some of these had, however, occurred or been retained in other tongues for which the Beleriandic Mode had formerly also been employed, especially the Telerian (Lemberin) dialects of the Elves of Doriath. These obsolete or 'dead letters' were, however, still used when letters were used for numeration.

[11] The section on the Alphabet of Dairon, to which Tolkien refers here, does not appear in the present edition. We hope to publish it in a future issue of *Parma Eldalamberon*.

[12] The comment "[in brackets]" is Tolkien's.

Beleriandic Mode.

1 *pui*
p [p]

2 *tau*
t [t]

3 *cí*
c [k]

4 *cú* *
cw (c) [kw][13]

5 *bui*
b [b]

6 *dau*
d [d]

7 *gí*
g [g]

8 *gwae (gú)*
gw [gw]

9 *phui*
ph [f]

10 *thau*
th [þ, θ]

11 *acho*
ch [χ]

12 *chwae*
chw [χw]

13 *afui*
f [v]

14 *aðo, adho*
ð, dh [ð]

15 (*agho*) *
au-feleg
gh *later* au [ʒ, au]

16 *awae-feleg* *
w [w]

17 *espui*
sp [sp]

18 *esto*
st [st]

19 *esci*
sc [sk]

20 *escu* *
scw (sc) [skw]

21 *mui*
m [m]

22 *nau*
n [n]

23 *odew*
o [ŏ]

24 *awae*
w [w]

25 (*ambui*) *ammui*
mb, mm
[mb > mm, m]

26 (*ando*) *anno*
nd, nn
[nd > nn, n]

27 *engi*
ng [ŋg *init[ially,] and finally* ŋ]

28 *angwae*
ngw [ŋgw]

29 (*aṽui*) *muivi*
ṽ, mh
[*nasal* v *later* > v]

30 *alo*
l [l]

31 *lhau*
lh [l̥, *voiceless* l]

32 *aro*
r [r]

33 *rhau*
rh [r̥, *voiceless* r]

34 *sau*
s [s]

35 *asso*
ss, s [ss > s]

36 *hau*
h [h]

37 (*whae*) *
chwae-liss
wh [hʊ]

38 *gasdil*
' [' *or mere hiatus*]

39 *ú* or *udew*
u [ŭ]

40 *ydew*
y [ў, ӱ]

41 *adew*
a [ă]

42 *edew*
e [ĕ]

43 *í* or *idew*
i [ĭ]

44 *iau*
i [i, i̯, j]

[13] "(c)" << "(c, cu)."

Notes on the table of *Beleriandic Mode.*

4 ***cú*** was used in its proper value [**kw**] in Doriathrin; but this group did not occur in Noldorin. The letter was occasionally used by Noldor for [= **k**].

15 ***au-feleg*** or 'large **au**' was properly the sign for the 'back spirant' (open **g**) [ʒ] with the name ***aghau*** [*aʒau*]. But this sound was lost in Noldorin in the Second Age, so the letter had no function. Since its name was, in consequence of the loss of medial **gh** [ʒ], pronounced **au**, it was called ***au-feleg*** 'large **au**' in distinction from the normal sign for **au**. It was occasionally in ancient times used for **au**, but not in the Third Age.

16 ***awae-feleg*** or 'large **w**' was anciently used as a sign for **w** (esp[ecially] initially) but was obsolete in the Third Age. It was properly the sign for [ʒw].

20 ***escu***. Its proper value was [**skw**]. This did not occur in Noldorin. The letter was by the Noldor occasionally used for = [**sk**].

23 ***odew***. This letter was used in most of the modes with 'full vowels', devised by the Noldor, with the value [**o**]. The origin of this use is as follows: In modes using -series as a **k**-series the value of was properly ['] the 'clear' vocalic beginning (weakened to nil, or hiatus medially, in most Eldarin languages), and its name was then *'ā* > *ā*. Since in Old Noldorin *ā* > *ō*, while no sign was needed for ['], was adopted for [**o**] at the time of the devising of full vocalic letters.

25–28 , , , . These were originally the signs for [**mb, nd, ŋg, ŋgw**].[14] But in Noldorin **mb, nd** became in the course of the Second Age [**mm, nn**] (often further reduced initially, finally, or after unstressed vowel > **m, n**); while [**ŋg**] init[ially] and finally > [**ŋ**].[15] , , thus became signs for **mm, nn, ŋg** (**ŋ**) of any origin. They are transcribed **mm, m** (always so finally), **nn** (**n** finally in unstressed syllables), except in representing names of the archaic period as *Nargothrond*. [**ŋgw**] did not occur in Noldorin, except initially as an analogical mutation of [**gw**] **gw-** (derived in N[oldorin] solely from older **w-**).

29 denoted the weakened (spirantal) **m** or nasalized [**v**] derived from old simple **m** between vowels. This became during the Second Age the same as simple [**v**] ; but the letter was retained in use for the initial mutation of **m** > **v** (older **m̃**), though and

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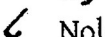
[14] "[**mb**," was inserted in the course of writing.

[15] **mb, nd** << **mb, nd, ŋg** in the course of writing. The word "initially" is an insertion.

 were pronounced alike: hence the later name ***muivi*** 'em-vee'.[16] An example:  *mhellon = vellon*, mutation of *mellon*: occurs in the Moria inscription.[17]

35 Noldorin had no z-sound. Medially older [s] between vowels had > [h] or vanished. But medially **ss** remained and was fairly frequent, and was used to represent it. This sign was never used initially, and (except in the archaic period) is usual finally.

36 was originally the sign for the voiceless semivowel of the -series, and so at first the sign for voiceless **j** [ɧ]. But in modes which used -series as **k**-series, naturally became [**h**]. The older **h**-sign was thus not required. It was used to mark hiatus between vowels: hence its name ***gasdil*** 'stopgap'. But it is only regularly employed initially to mark the mutation of initial **g** > [ʾ] or nil: as in *goloð* = Q. *Noldo*; **i'oloð** 'the Noldo' .

37 Noldorin of most dialects did not possess voiceless **w** [ʍ], but either retained spirantal [χw] or converted **hw** to that sound. is thus called ***chwae-liss*** or 'soft ***chwae***' and only used when the pronunciation [ʍ] for [χw] is specially indicated. [In Gondor was regularly pronounced [ʍ], and medially as [**h**], but was not employed.][18]

41 The form was used only when **c** = [**a**] occurred before a letter of the -series. Thus = *acho*. [[Confusion, however, was in fact impossible normally in Noldorin.[19] Thus: = **ac** or **g**; but **ac** did not normally occur in N[oldorin] (since medial **c** > **g**); could only = **ag**; = **ach** (since was not in use); = **asc**, since no extended letters had two curls in Beleriandic Mode; = **ng**, since sequence **ao** did not occur.]][20]

44 ***iau***. Though retaining a separate name and place, or was in fact only used as a variant form of [**i**]. It was specially favoured *initially* (before vowels or consonants). It was *always* used instead of (i) in the word *i* = 'the'; (ii) initially before vowels, when it had the weak semivocalic function of [= **y** in English *you*]; (iii) as final element in diphthongs when these were written in full: as (never) = **ai** for .[21] The dot could

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[16] This sentence originally began "This ????ed to ??? initially" but everything except "This" was struck through with two lines and the sentence resumed with "became during the Second Age ..."

[17] Note that the tengwar erroneously read **mhellun**. Although the lenited form *mhellon* does not appear in the final, published version of the Moria-gate inscription, which has *mellon*, it does appear as a penciled emendation in "42. Doors of Durin, later manuscript" and as a rejected reading in "43. Doors of Durin, revised drawing" in Wayne G. Hammond and Christina Scull, *The Art of* The Lord of the Rings *by J. R. R. Tolkien*, 2015, p. 67.

[18] The brackets are Tolkien's.

[19] Several words, now illegible, were struck out with heavy cross-hatching between "in fact" and "impossible."

[20] The double brackets are Tolkien's.

[21] "initially" was inserted between "(ii)" and "before."

be omitted when no confusion c[oul]d arise. Another device to avoid confusion was to exaggerate the lower part: thus: . So , = **ai** but = **k**.

The transcription given above has been in general followed in the spelling of Noldorin names in these histories, except that **v** has been used as in English, and **f** = [f] where possible. It has been found advisable, however, to use **ph** = **f** finally and in a few other cases; and to retain **f** final = **v** [as in *of*].[22]

The diacritical signs.

The chief of these used in the Beleriandic Mode were:—

peg-eriol 'single dot'.

peg-dadol 'double dot' or ***i-orthannen*** 'raised **i**'

awae-orthannen 'raised **w**'

 nau-orthannen 'raised **n**'

 edew-orthannen 'raised **e**'

teith 'stroke', or ***andeith*** 'long-mark'

 thinnas 'shortening'.

 was no longer in use, except over to distinguish them from the stems of adjacent letters. In the archaic period it had been used as sign of the modification (usually front-mutation) of a vowel. But [æ], [œ] had become [e] and needed no sign; while for [y] the special letter ***ydew*** early came into use.

was used to mark a following [i̯]. But it was no longer much used with consonants in Noldorin, where its chief function was in the writing of , , for the diphthongs **ai, ui, ei**. These were also written, especially finally in monosyllables: , , .

 marked a following [u̯]. It was frequently used in = **nw**; = **dw**; and in for **au** medially. Final **au** in monosyllables was written **aw**.[23]

 was used to denote a preceding **n** or **m**. It was frequently used in , , = **nt, mp, nc**; and occasionally in = **nn** (later us[ually] written), = **mm** (later us[ually] written).

 in older period was used as a modifier in = œ (as a variant of) but when this went out of use, , were sometimes used in abbreviated writing for the diphthongs **ae**, **oe**.

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[22] The brackets are Tolkien's.

[23] >> in pencil.

was only used to denote length of vowel: as = **ū**.

was only used in the archaic period, to denote a *short vowel.* Except in grammars it was only employed in writing to denote a short vowel in positions in which the quantity might be in doubt.

[Tolkien deleted the entire following page with a penciled X:]

The Númenian or 'Westron' Modes

These were marked by a return in many points to the values and arrangement of the old primary or Feanorian Mode. Thus the grade etc. became simple nasals; the -series became again a **k**-series (not **kw**), and the -series was applied to consonants intermediate between the **t** or dental position and the **k** or back position. In addition, extended forms (as) were disused except as occasional signs or abbreviations. New names were given.

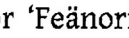
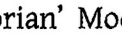
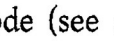
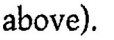
The 'short' or Northern form.

1.	*tā*	2.	*pūi*	3.	*tšī*	4.	*kō*
5.	*dā*	6.	*būi*	7.	*džī*	8.	*gō*
9.	*þā*	10.	*fūi*	11.	*šī*	12.	*aχo*
13.	*aða*	14.	*avui*	15.	*ažī*	16.	*azo*
17.	*nā*	18.	*mui*	19.	*iñi*	20.	*ango*
21.	*ar*	22.	*wī*	23.	*jui*	24. [24]	
25.	*ala*	26.	*ǐlā*	27.	*ara*	28.	*řā*
29.	*sā*	30.	*as*	31.	*aza*	32.	*hvī*

[Tolkien replaced the previous page with the following:]

[24] Tolkien did not write a name for this letter.

The Numenian or Westron Modes.

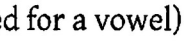
These were marked by a return in many points to the values and arrangement of the old primary or 'Feänorian' Mode (see above). Thus the signs  ,  ,  ,  became again simple nasals; the fourth or -series became again a simple **k**-series (not **kw**), and the third or -series was applied to consonants of a front, palatalised, or **tš**-series, according to the character of the language concerned. The *extended* forms such as were dropped from use unless specially required. The alphabetic order was re-arranged, and new names were given.

The Short or Northern Use: also called *Arnorian*.[25]

The table of the consonants is here given according to the universal order of the signs. The names and values are given according to the application of this alphabet to the *Common Speech*, which had sounds similar to those represented by **ch, sh, j** in modern English. The names and values are given in a *transcription*, but where necessary *phonetic* equivalents are added in [ ].

The *vowel-signs*. These were the same as those described in the Primary Mode. They were placed as a rule *above* a *following* consonant, or on a carrier . The values assigned varied considerably according to the needs of different languages. The basic or 'proper' values were [a], [e], [i], [o], [u], [ʌ], with the modified forms [œ, ø], [y, ü].

Other signs.

A hook or was attached to express [s] in combination with other consonants: so [ks], [ps], [ts]. Final [s] if it bore a vowel was often written as long hook:  [pitis].

(unless used for a vowel) indicated a *following* [i̯, j] or front-glide.

indicated a *following* [u̯, w]: as [kw] = **qu**.

or *above* indicated a *preceding* [m] or [n]: so [mb], [nt], [ns], [ñdž], [ŋk].

 or *below* indicated length or doubling of the sign, as [patta].

---

[25] Tolkien originally wrote "The Short or Northern Use" here, but changed "Northern" to "Southern" before adding "also called Gondorian." He later struck out "Southern," wrote and circled "stet," drew an arrow from it to the deleted word "Northern," now marked with a dotted underline, and changed "Gondorian" to "Arnorian." Above the mass of deleted forms he finally scrawled "or Northern" in faint pencil.

Numenian Mode (Short Use).

1 *tā* t	2 *pī* p	3 *chē* ch [tš]	4 *kā* c, k [k]
5 *dā* d	6 *bī* b	7 *jē* j [dž]	8 *gā* g [g]
9 *thā* th [þ, θ]	10 *fī* ph, f [f]	11 *shē* sh [š]	12 *aha* h, hh [χ]
13 *adha* ð, dh [ð]	14 *ivi* v [v]	15 *izhe* zh [ž]	16 *agha* gh [ʒ]
17 *nā* n	18 *mī* m	19 *inye* ñ, ny [ň]	20 *anga* ng [ŋ]
21 *ar* r [weak r]	22 *wī* w	23 *yē* y [i̯, j]	24 *ā* - [']
25 *ara* r	26 *rhā* rh [voiceless r̥]	27 *ala* l	28 *lhā* lh [voiceless l̥]
29 *sā* s	30 *as* s	31 *aza* [N. *assa*] z	32 *hā* h
33 *whī* wh, hw [ʍ]	34 *hyē* hy [ɧ]	35 *yā* y, i [ɪ̯]	36 *wā* w, u [ʊ̯]

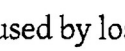
The last three letters do not occur in all forms or applications of this Mode. In some , are treated as mere variants of respectively. In Noldorin , were not differentiated in sound, but was usual finally, and always used initially.

The application to *Noldorin*.[26]

There were several deviations from the normal or basic values.

(i) The series were not required. , if used at all, were treated as mere variants or equivalents of , but were called *cé, gé*. Neither nor were required or ever used in spelling; but they retained their alphabetic place and use in numeration, being called *é-feleg* and *á-feleg*. called *hē* was often used as equivalent of *hā*; and *yē* as an equivalent of *yā* (but the use of these two was differentiated: see below).

[26] "to" is a later insertion.

(ii) was occasionally used as ***'gasdil'*** in the Beleriandic Mode: to denote ['] or hiatus caused by loss of [g] in initial mutation: as  = **i'Oloð.**

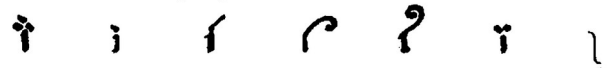
(iii) and were never used and were dropped from the alphabet, so that ***yā*** became the 34th and last letter.

(iv) was normally used for [χw] **chw**, and for its dialectal equivalent **hw, wh** [ʍ], the rather awkward being seldom employed.

(v) [z] not occurring in Noldorin, continued the function it had in Beleriand[ic] Mode: as [ss]. It was called ***assa.***

(vi) A letter called ***mívi***, but without alphabetic place, was frequently used instead of [v] to denote **v**, especially initial **v**, derived from [**m**]: This had the form .

The *Vowel-values* employed were:—



for , in cursive writing   were often used.

The diphthongs **ai, ei, ui** were usually written , , ; but writing , , with above the next consonant (if any) was also frequent. **ae, oe** were usually written   (no doubt under influence of = **e** in the Beleriand[ic] Mode); but occasionally the final element appears as over succeeding consonant as = **lhoer.**

The only diacritics commonly used were: = following [w] as in = **adwen** and or = preceding **n, m,** ŋ chiefly (but then almost always) used in , , = **nt, mp, nc.**

The application to the *Common Speech* requires few comments, since this Mode has above been described in the main according [to] that application.

  were variants of , but were chiefly use[d] in denoting the diphthongs as , = **ai, au.** The values of , were usually reversed: = **e**, = **i.**[27]

was not used in the Short or Northern notation.[28]

In pronunciations or dialects (such as that of *Gondor*) in which [ʒ] **gh** had ceased to be sounded the older spelling was usually retained; but since ***agha*** was sounded [ā] the name of the letter became ***"borg'ā"*** 'large **ā**' to differentiate it from [ā].

---

[27] This sentence was inserted.

[28] "Northern" >> "Southern." Tolkien failed to change it back to "Northern" in this instance.

As *diacritics* = following **y** [j, j]† ⎫
= " **w** [u̯, w] ⎬ were frequently used.[29]
= preceding nasal ⎭

† Where ii, uu etc. were *not* used to denote long vowels, there ˘ had its usual value of following [j, j].

Underlining could be used to show doubling as **ss** = [ss].

The cursive form of ·· was not ^ [= j] but ◌̯.

In some styles length of vowel in case of ◌́ ◌̀ ◌̂ ◌̌ was shown by reduplication, ◌́◌́ [ē], ◌̀◌̀ [ī], ◌̂◌̂ [ō], ◌̌◌̌ [ū]; so that the long carrier was only required for [ā] ◌̄ or ◌̆. In consequence ◌̆ alone was often used = [ā].

☞ The most notable point in C-S. use was reversal of values of ◌́ , ◌̀ . ◌́ = [e], ◌̀ = [i].[30]

In transferring this usage to *English*, as representing the *Common Speech*, the Westron Modes could be made *phonetic*, or express the *spelling*.

In the *phonetic use*. The consonant system as detailed was adequate. The vowels are denoted thus:—

◌̈	◌̈́	◌́	◌̀	◌̂	◌̌	◌̈̀	◌̇ *[31]
a	**æ**	**e**	**i**	**o**	**u**	**ʌ**	**ə**

* As this is so frequent finally, ◌̣ is placed under the *preceding* cons[onant] as ◌̣ ◌̣ = *coma, Canada*.[32]

It is not in fact normally necessary to distinguish [**a**] (rare short) and [**æ**] and both may be written ◌̈.

r is used only for the weak (silent) **r** final and before consonants. **r** [or **r**] is used for this when syllabic or ◌̣ [ə]: ◌̣ = *summer*.[33]

---

[29] The diacritics for following **y** and following **w** were originally followed by variant forms, placed below the tengwa, but Tolkien struck these out heavily in ink.

[30] Tolkien struck out this note, but then wrote "Stet" in the left margin, both in ink.

[31] Tolkien wrote an additional diacritic ◌̤ above the sign for **æ**; compare the spelling of *Canada* in the following note. The signs for **e** and **i** as originally written were heavily deleted in ink, as were the first emendations. Tolkien then wrote ◌́ for **e** and ◌̀ for **i**, before he struck these out in pencil and replaced them with the forms given in the edited text.

[32] In his Feanorian rendering of *coma*, Tolkien uses the right curl for **o**, even though it has the value **u** in the table above. He likewise reverses the values of the curls in his discussion of the diphthongs and the renderings of *tune* below. In *Canada*, he uses the double-dot for **æ** and erroneously renders **d** (◌̈) as **t** (◌̈).

[33] The brackets around "or **r**" are Tolkien's. That **r** was originally written as **r**. The sign ◌̣ for **ə** is an insertion.

The diphthongs are expressed with ( ), and ( ): , = [ai, au], [ei], [oi], () [ou].[34]

The *diacritics* are those of C.S. use: so = *tune* (**tjūn**); or .[35]

The usual application however is a 'mixed' one: that is the *spelling* is mainly regarded, but certain distinctions of sound not made in the spelling are indicated, as e.g. between the values of **th**, or **ch**. This is the system appearing in copies of inscriptions or letters in these histories.

The *Shorter Northern* Mode as applied to *English* as the *Common Speech*, arranged according to the order of the modern alphabet.[36]

A*	B	C soft	D	E[37]	F	G[38]	H	I[39]

J[40]	K hard c	L	M	N	O	P	Qu	R
								 (*ar*) (*ara*)

S	T	U	V	W	X	Y	Z
				 (*wee*)		 (*yed*) (*wy*)	

* The vowel signs are written above a *following* consonant where there is one. † is only used for silent [r]. ** is mainly used where it is a consonant (chiefly initially); as in *you, beyond*; and in the expression of diphthongs as = *aye*. is used as a vowel (espec[ially] final) as in *hymn* , *any* .

---

[34] Below this, at the bottom of the page, Tolkien wrote a rough note in red ink: "for s, z with vowel were used."

[35] "C.S." << "Noldorin" in the course of writing. is an insertion, replacing , which was struck through with three horizontal lines.

[36] "Northern" >> "Southern" >> "Northern".

[37] >> >> .

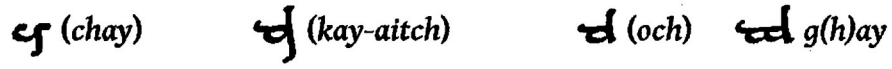
[38] Tolkien later wrote "hard" below "G" in pencil.

[39] >> >> .

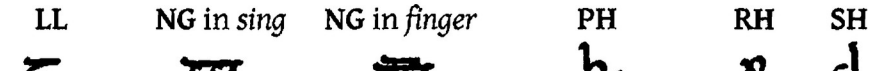
[40] Tolkien later wrote "or soft g" below "J" in pencil.

The following groups are always expressed by *single* Feänorian letters:—

CH as in *church* **CH, KH** as in *chemist* (**CH** as in *loch*) **GH**

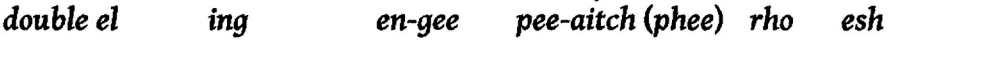


LL **NG** in *sing* **NG** in *finger* **PH** **RH** **SH**



double el *ing* *en-gee* *pee-aitch (phee)* *rho* *esh*

TH in *thin* **TH** in *this, other* **TH** in *thyme* **WH** **EE** **OO**



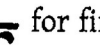
eth *thee* *tee-aitch* *why* *double ee*[41] *double o*

ea **oa** [42]

The English *names* of the letters may be given (except as indicated).

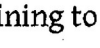
The following diacritics and abbreviations are frequent.

for in cursive writing.[43]

under the *preceding* consonant for silent **e** (especially final): as = *bone*. Sim[ilar]ly for final **y**: = *any*; also occas[ionally] other final vowels: as  = *coma*; = *idea*; = *impi*.[44]

above a consonant to indicate preceding **m, n**: = *pump*.

* to indicate following **y**, or occas[ionally] also unsyllabic **i**: as = *canyon*; = *million* for .[45]

 to indicate following **w** or **u** = **w**: as = **qu**;  = *Gwynn*.[46]

underlining to represent doubling as = *anna*.

final **s** is usually written as a hook : = *cats*.

---

[41] The second sign for ***double ee*** was originally , which was deleted in ink.

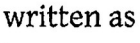
[42] These were written in the left margin, replacing a deletion at the bottom of the page: "also often **ea** **oa** ".

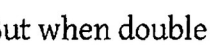
[43] was added in pencil in the left margin.

[44] The diacritics above the tengwar in were originally reversed. Similarly, replaced deleted .

[45] A diagonal stroke in pencil was drawn through the tengwa and `` added in pencil to the left of it. Above this, Tolkien wrote a check mark in pencil. Note Tolkien's erroneous use of the tengwa for soft **c** in *canyon*.

[46] Tolkien wrote several rough doodles in pencil, demonstrating different ways of rendering **qu**, including the word [*equal*]. He then struck out all of these.

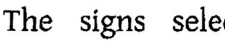
final **z, zz** is usually written as :  = *buzz.*
The can be written: ; *of the:* ; *and:* or

* But when double vowel signs  are not used, following **i, y** is marked .

The Full or Southern Use: or Gondorian.[47]

This use was the one most widely applied to the Common Speech.[48] Of other than Elvish people, only the folk of Bree and the Shire (and the remnants of the Dúnedain of Arnor, from whom they had originally learned it) also had usually used the short or Northern form.*[49] The chief mark of this Southern use was the employment of full letters to denote vowel-sounds, but this entailed certain alterations in the values of some of the consonants, and also changes in the order and arrangement of the alphabet.[50]

* But the older and Gondorian form was at the end of the Third Age the most widespread, and was known in all the West-lands.[51]

The signs selected to denote vowel-sounds were:  but the employment of these signs varied in different languages: not all of them were used (as vowels) in any one system, and different values were assigned to such signs as in different times and places.

In *Noldorin* the vowel-signs adopted were the same as in the *Beleriandic Mode.* [a], [e], [i], [o], [u], [y]

was a diacritic = following [i], but was chiefly used in denoting the diphthongs: [ai], [ei], [ui]

---

[47] "*The Full or Southern Use:* or Gondorian" >> "*The Full or Northern Use:* or *Arnorian*" >> "*The Full or Southern Use:* also called Gondorian" >> "*The Full Use:* also called Gondorian."

[48] Inserted at the end of this sentence: "in Arnor" >> "in Gondor and adjacent lands."

[49] "also had usually used the short or Northern form" >> "had originally used the short or later a 'full' or Northern form" >> "had originally used this 'full' or Northern form," to which was added an insertion written in the left margin: "Some Dwarves of the North also used it." The whole beginning of the paragraph, including the marginal insertion, was then deleted.

[50] "this Southern use" >> "this Northern use" >> "this use."

[51] This footnote was deleted with a wavy line, probably at the same time as the deletion of the text to which it refers.

= following [u̯, w] and could be used in the diphthong: [au]. The diphthongs [ae], [oe] were written out , , but could also be expressed: , . Final **au, aw** was usually written .[52]

As a result of this use of , as vowels, a new sign for [i̯, j] was required. This was supplied (as in Beleriand[ic] M[ode]) by . It chiefly appeared initially; but was sometimes used in diphthongs, as = [ai]. Since was a vowel-sign, only was employed in value [s]. was little used except as *'gasdil'* as described above.

In Application to *Common Speech*: the sign called [ā] but without function was adopted for the value [a]. The sign was then either disused, or else in some systems used as a sign for either (i) [i] or (ii) [i̯, j], or (iii) as a variant of = [o].

The sign was commonly employed = [u]. In consequence (regarded as a modification of) was used as [w], and only was employed in value [r]. (In some systems remained as [r] and was used for [w], thus reversing the Noldorin use.)

Applied to English as representing the C.S. when this was treated *phonetically* the vowel-scale was:—

										ʃ or ȷ[53]
a	æ	e	o	u	i	ʌ	ə	y	w	j
or										
										ʃ or ȷ[54]
a	æ	e	o	u	i	ʌ	ə	y	u̯, w	i̯, j

The latter was the better and most usual. (In the former only was used in value [r].) To differentiate (in any value) before -series or were employed.

☞ In systems not using as [i] the mark was commonly used to denote *length*. In others underlining was used.

---

[52] These final tengwar replaced an illegible deletion.

[53] The tengwar for **e, o, i, ʌ,** and **ə** all replace deletions, which are largely no longer legible, and the diacritics above the final forms for **i** and **j** have clearly been emended, with a dot changed to a stroke and vice versa. The tengwar for **e** and **ʌ** appear to have changed places.

[54] As above, the dots and strokes have been emended above the tengwar for **i** and **j**, and the tengwa for **ə** replaces an illegible deletion.

The *Full or Southern* form of the *Numenian* Mode according to the values and order of the *Common Speech*[55]

This remained the same in order and naming as the *Short Use* up to and including the 20th letter *anga* [ŋ].

The rest were re-arranged and re-named as follows:—

21 *ar*	22 *ū*	23 *or(o)* *ō*	24 *ā*
r	u	o	a
25 *awa**	26 *al*	27 *alla*	28 *sā*
w	l	ll	s
29 *as*	30 *aza*	31 *hā*	32 *hyē*
s	z	h	hy [ɧ]
33 *whī*	34 *ē*	35 *ī*	36 *yē*
wh [ʍ]	e	i	y [ɻ, j]

* In systems that retained this as [r] the name remained ***ara***, and **o** was called ***wā*** [w] and placed as 38th letter at end of the alphabet; **rr** was then retained as [rr] and called ***arra*** and placed as 26, the remainder being renumbered.[56]

The voiceless values of **r, l** were not often required. This use became propagated late and after initial **rh, lh** of C.S. had become **r, l**. In transcribing texts in older modes **rh** and **lh** were represented by , or by ; — the mark ˛ (a reduced **s**) being often used as a diacritic.

The application to English was mixed but in *Full Use* rather closer to the spelling. The more phonetic used = silent [r] and = [r], and = [w]. The less used for all [r]s, and = [w].

---

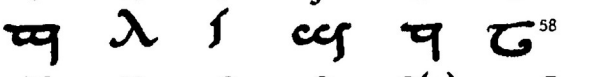
[55] *Southern* was emended to "Northern." This was in turn struck through in pencil, with a pencil squiggle and check mark presumably indicating reversion to *Southern*.

[56] "38th" << "37th," and "26" << "38 at end of the ..." in the course of writing.

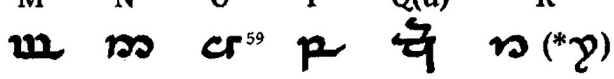
The *Full (Southern) Mode* applied to *English*, as representing the Common Speech[57]

A B C[1] D E F

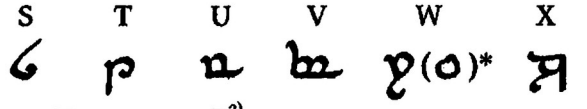
G H I J K L

 [58]

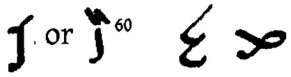
M N O P Q(u) R

 [59] (*ᚹ)

S T U V W X



Y Z[2]

 [60]

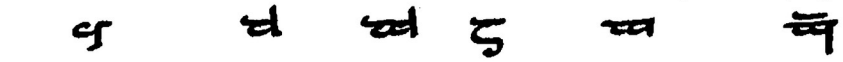
1) Usually only employed where **c** has value [s]. Otherwise ᚴ **k** is normally used.

2) ᛋᚹ is often found beside ᛋ = **s** finally, espec[ially] as sign of plural.

* In some systems ᚱ is used only for 'weak' or silent [r], e.g. in words such as ᚹᚪᚱᛏ *'part'*; final **er** is then written ᛦ at end of a sentence or before a word beginning with a consonant; ᚹ = **r**.[61] ᚩ is then used for [w]. In that case ᚹ (*wee*) is called ***airer, ara***, and ᚩ ***wee.***

The following groups are usually represented by *single* letters.

CH in *church* : in *loch* **GH** **LL** **NG** in *sing* : in *finger*



SH **TH** in *thin* : in *this* **WH**

The use of *extended forms* ᚦᚹ for **th** = [t]; ᚳᚻ for **ch** = [k]; ᚠᚹ = **ph** is found occasionally, but 'silent **h**', sc. one that is not sounded and does not modify the sound of the accompanying

---

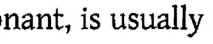
[57] *Southern >> Northern >> Southern.*

[58] ᛏ << ᛐ.

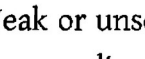
[59] ᚳᚱ was originally followed by a comma and an alternate tengwa, which Tolkien struck out with two heavy diagonal strokes. Its shape is uncertain, but may be ᛍ.

[60] [ᛇ] was later added in the margin to the left of this. The "double-grave" above the alternate form is not a tehta, but rather deletes an unwanted tehta, probably a single dot.

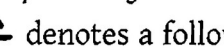
[61] An illegible deletion appears between "e.g." and "in words ..." "= r" replaced a similarly illegible deletion.

consonant, is usually denoted by , so  = *thyme.*[62] **ph** can be written [f], or or . For the *names* of the letters see the Short Form above.

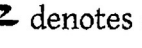
The following diacritics and abbreviations are usual:—

Weak or unsounded **e**, especially silent final **e**, is frequently denoted by a beneath the *preceding* consonant:  = *time.*

 denotes a following (asyllabic) **i** or **y**. This is most used in expressing the diphthongs: = **ei, ey**; **ai, ay**; = **oi, oy**.

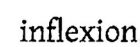
denotes a following **w** or asyllabic **u** = **w**: as in  = *twenty*. It is especially used in the vowel-groups: = **au, aw**; = **ou, ow**; = **eu, ew**.

Underlining is used to mark doubling of a letter: = **ee**, = **oo**, = **tt**.

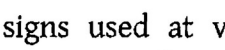
above a consonant indicates a preceding nasal: = **nt**. Note **ng** = [ŋ] has a special letter : as  = *sing*; only **ng** = [ŋg] as in *single, finger* is usually written .

Final **s** is usually written (occas[ionally] properly = **z**), especially in the plural inflexion.

Abbreviations: = *the*, = *of the*, = *and* (also).[63]

(*a, an* is often expressed by or : as  , = *a man*. In cursive writing *the, of the* may be reduced to . **ts, ps** medially to .)[64]

Punctuation

The signs used at various times, in many different ways, were  .[65]

In earlier time [·] on writing-line or slightly raised was often just placed between words. In some styles, where closely connected words were written together, [·] marked off the phrases or breath-groups.

In the Numenian Modes: are all used as 'pauses', without break, i.e. they are used where the *sense* remains closely connected and there is no absolute syntactic break, more

---

[62] Tolkien later erroneously emended "is found" to "are found," presumably because he failed to notice "The use of *extended forms*" in the previous line.

[63] After "= *the,*" Tolkien inserted " *of*" in faint pencil.

[64] To the left of this paragraph, " *is*" was added in pencil. Below this paragraph, "also = **ea**, = **oa**" was added in ink. This was deleted with a wavy line in ink and replaced by a note in the top margin: "for **a** in groups as **ea, oa** (when monosyllabic) may be used as **ea**, **oa**. = **ee**, = **oo**."

[65] A now illegible sign was heavily deleted in ink between and .

or less like modern , ; : . marks a break, like modern , but usually only within a connected subject or paragraph. A complete break (such as would now be marked by beginning a new line) is marked .

is also used to enclose a sentence interposed, and thus maybe equivalent to — or brackets. It is mainly used where the author or other makes a comment that is not really part of the adjoining text. are used also for parentheses.

and sometimes are used to mark anything as notable. They are thus rather signs from writer to reader, than indications of the tone of a remark in dialogue. is thus an equivalent of (!) rather than of ! is usually employed inside the written text; is usual only at the end of the sentence or passage when it is enclosed between and . and are used chiefly in the margins, left and right respectively.

There is no equivalent of ? But questions are sometimes marked by certain abbreviations (usually raised slightly above the line) that descend from the *Parm[a]questa.* This is not usual unless the interrogative sentence is long, or of abnormal form. The commonest is , or from *ma*, the Q[uenya] interrogative particle. This takes the form *or* . Also found is , derived from Q. *pake* 'asks, enquires'. This appears in dialogue where in the spoken language only the tone would indicate enquiry rather than statement, as: : "he wants that (you say)?"

Numerals

For numeration, especially in lists or series, the letters up to 24, which have the same order in full and short Numenian usage, are commonly used with or without some sign as = (a), (i). Note these are the basic Feanorian letters, excluding the 'additionals'. [Where English is used to represent the 'Common Speech', it should be noted that, though above the equivalents of modern letters have for convenience been set out in the modern alphabetic order, the order of *Numenian letters* is *never* that of our alphabet.]

The Eldar used a *decimal* system of numerals; the Dwarves a *duodecimal.* In Gondor a decimal system was used, but among Men of the North and North-West usage varied, and in some cases (as that of the Rohirrim) their numerals showed a blending of the two systems.

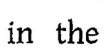
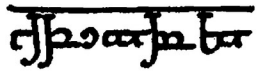
The numerals of the Feanorian script were arranged in triads:

: : : : or

0 1 2 3 4 5 6 7 8 9 10

or was only used as an abbreviation, not in arithmetical notation.

☞ The smaller value was placed on the *left*: thus (01) = 10. (24) = 42.

When the use of the numerals as such was evident, and no confusion could arise (e.g. in writing between  , and the letter[s]), the dots could be omitted. Often a long series of numerals in the midst of words was marked by a line drawn above: as  = **1780396**, to be read "six million, nine hundred and thirty thousand, eight hundred and seventy one".

Where a *duodecimal* system was required for arithmetical purposes, or for denoting the Dwarvish numerals, the *dots* or *line* were placed *beneath* the sign, and the signs were used for *ten* and eleven; or then = *twelve.*[66] The decade or duodecade figure was often marked or . Thus:

decimal: **(441) = 144;** **(53) = 35**

duodecimal: **(001) = 144;** **(11̂,2) = 35**

[At this point Tolkien later inserted a conversion table written on the back of a "Report of Committee on Junior Research Fellowships" from early 1954 (sometime before 20 May).]

	Duodecimals	
(10)	ten	X
(11)	eleven	Y
(12)	twelve, dozen	10
(13)	dozen-one	11
(14)	dozen-two	12
(20)	dozen-eight	18
(24)	twodoz(en)	20
(30)	twodozen six	26
(36)	threedozen	30
(40)	threedozen four	34
(48)	fourdozen	40
(50)	4 doz. two	42
(60)	fivedozen	50
(70)	5 doz. ten	5X
(71)	5 doz. eleven	5Y
(72)	sixdozen	60
(80)	6 doz. eight	68
(84)	sevendozen	70
(90)	7 doz. six	76
(96)	eightdozen	80
(100)	8 doz. four	84

[66] Where the edited text has *duodecimal* in this sentence, Tolkien appears to have written *duodocemial.* He uses the correct *duodecimal* elsewhere in the text.

(108)	ninedozen	90	
(110)	9 doz. two	92	
(119)	9 doz. eleven	9Y	
(120)	tendozen	X0	
(130)	X doz. ten	XX	
(131)	X doz. eleven	XY	
(132)	elevendozen	Y0	
(143)	Y doz. eleven	YY	
(144)	*gross*	100	
	or long hundred,		
	or twelvedozen		
(150)	a gross and six		106
(200)	a gross & 4 doz. eight		148
(216)	a gross & 6 doz.		
	(or a gross and a half)		160
(264)	a gross and X doz.		1X0
(276)	a gross & Y doz.		1Y0
(287)	a gross & Y doz. eleven		1YY
(288)	*two gross*		200
(300)	2 gross and twelve		210
(400)	2 gross & 9 doz. four		294
(432)	*three gross*		300
(1727)	Y gross & Y doz.		
	eleven		YYY
(1728)	*grŏssard*		1,000
	[or long thousand		
	or twelve gross][67]		
20,736	twelve grossard		10,000
248,832	gross grossard		100,000
2,985,984	milgross		1,000,000

[67] The brackets are Tolkien's.

[The Feanorian Alphabet, Version C]

Alphabets.

[1]

The *Feänorian* Alphabet

This alphabet is so called, because in the "Silmarillion" it is said to have been invented by Feänor in Túna.

It contains 32 basic letters (in 4 series of 8), some additional letters, and various modifying signs.

The **basic letters** were all formed of *stem* and *curl*. The *stem* ʃ could be *raised* ʃ, *lowered* ʃ, or *extended* ʃ. The *curls* c ɔ could be *doubled* cc ɔɔ, or *closed* c ɔ, or both closed and doubled cc ɔɔ: giving 32 signs:—

1. n m p pp h hh þ þþ
2. cr ccr cj ccj d dd dj ddj
3. n m p pp h hh þ þþ
4. cr ccr cj ccj d dd dj ddj

The **additional letters** were:—

6 9 ɛ ɜ ƫ ƨ y λ ʌ d ı j o

The **modifying signs** were:—

— • ·· ∴ ◡ / ⌒ 9 ʖ (usually written *above* letters)

The application of these letters to various languages differed considerably: but Series 1 was always used for the 'dental' or **t**-series of consonants (**t, d, n,** etc.); and Series 3 always for the

[1] Tolkien later scrawled in pencil on this title page: "Old rejected unrevised material."

'labial' or **p**-series (**p, b, m,** etc.). The letters with a *double curl* were always used for *voiced* sounds: e.g. if = **t** then = **d**; = **p** then = **b**; = **f** then = **v**.

The original values of the signs were as follows:—

		weak semivocalic	nasal	stop	voiced stop	spirant (hiss)	voiced hiss (buzz)	aspirate	voiced asp[irate]
Vowel ṛ	(1)								
		r	**n**	**t**	**d**	**þ**	**ð**	**th**	**dh**
i	(2)								
		ḷ	**ñ**	**ć**	**ǵ**	**ẋ (ḫ)**	**ż (j)**	**ćh**	**ǵh**
u	(3)								
		w (u̯)	**m**	**p**	**b**	**f**	**v (b̆)**	**ph**	**bh**
a	(4)								
		'	**ŋ**	**k**	**g**	**χ**	**ʒ**	**kh**	**gh**
Additional Letters		or	or			or			
		s	**z**	**l**	**l̥***	**r̥***	**h**	**hw (hw)**	

* Voiceless **l, r**

The *vowels* were originally denoted by signs placed above the *consonants* (in the older uses above the *preceding* consonant).

Thus [i] [a] [e] [o] [u]

was used to represent a following **i̯ (y)**

was used to represent a following **u̯ (w)**[2]

but a above a consonant marked a preceding nasal:

so = **nt**, = **nd**, = **mp**, = **mb**.

Where no consonant preceded the vowel, it was placed on the "short carrier" (a simple stem): thus = **[a]**. All *long* vowels were placed on the "long carrier," a lowered stem: thus = **[ā]**.

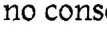
[2] The words "was used to represent a following" are represented by ditto marks in the manuscript.

The Feanorian or Elvish Script applied to the "Common Speech" or English.

The older or Southern system.

In this system the vowels were, as in earlier Elvish use, expressed by signs placed above (usually) or below the consonantal letters.

Vowel signs

These are placed *over* the *following* consonant. When no consonant follows, they are placed over the carrier ı. But *final vowels* can be and usually are written (reversed) *underneath* the preceding consonant. So  = *bone.*

a or [4]

e

i

o

u

y [*5]

ee

oo

Alphabet

a

b

c (hard) = k

c (soft)

d

e

ee

f [3]

g (hard)

g (soft) = j

h

i

j

k

l

m

n

o

oo

p

q(u)

r or

s ( )

t

u

v

w

or

x

y

or

z

For **m, n** ¯ above a consonant is often used

 = **mm** = **mb**

= **nn** = **nt**

= **nk** = **ng** (in *finger*)

A *double* consonant is usually *underlined*, not repeated: = **tt**; = **kk, ck.** (= = **nn.**)

 is usually used for weak or silent [r].

 for trilled.

The following combinations of letters are always expressed by simple signs:—

ch (as in *church*)

ch (as in *loch*)

ch (as in *chemist*) or

gh

ll

ng (as in *sing*)

[but **ng** as in *finger*]

ph

rh

th (in *thin*)

th (in *this*)

th (in *thyme, Thomas*)

sh

wh

---

[3] This tengwa replaced a deleted one, which appears to have been , or possibly .

[4] To the right of this, Tolkien wrote **ai**, which he subsequently struck through.

[5] Tolkien wrote no note corresponding to this asterisk, but presumably he intended to point out the distinction between the characters for vocalic and consonantal **y**.

[s] was usually reduced to placed at end of or below a consonant (esp[ecially] at end of words): so = **ks**; = **ps**. In languages using final [z] this is frequently written : so = **godz**.

But in later uses *full letters* were devised for *vowels*, using partly letters that were not wanted as consonantal signs in certain languages, especially , and the 'additional letters' .

The form of [s] and of [z] were chiefly used only when carrying vowel-signs: as = [sa].

In the application of this "Feanorian Alphabet" to the Common Speech (English), three different systems are found: (1) phonetic; (2) more or less representing the spelling but with vowels shown by *signs* above the *following* consonants (as = it); (3) the same but with vowels as full letters.[6]

The phonetic system applied to English.[7]

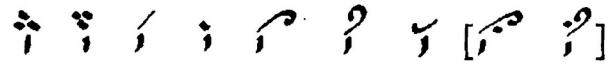
1.			2.			3.			4.		
		w, u̯			r*			y, i̯	[		' not used]
		m			n			ñ			n
		p			t			tš (*ch* in *church*)			k
		b			d			dž (*j* in *jet*)			g
		f			þ (*th* in *thick*)			š *sh*			χ
		v			ð (*th* in *this*)			ž (French *j*, or *si* in *occasion*)	[		ȝ not used]
		hw			l			ẖ (voiceless *y* in *huge*)			h
					r						
					() s						
					() z						

* This letter or "weak **r**" is used where [r] is evanescent or silent in Southern English: so = *farther* but = *father*.

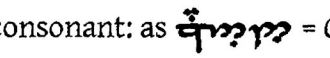
[6] "(English)" is an insertion.

[7] The phonetic values of the tengwar in this table, along with their explanations, were written in red ink.

The *vowel signs* were placed on a carrier (as described above), or *above* the *following* consonant. The signs and values were:—

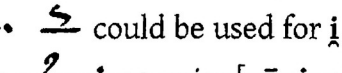


a æ e i o u ʌ [ø y or ü][8]

The weak or obscured [ə], e.g. the sound heard in Canada, is usually denoted by a ◌̣ under the following consonant: as  = *Canada.*[9]

In quicker writing ʌ ν are used for ∴ ∵.

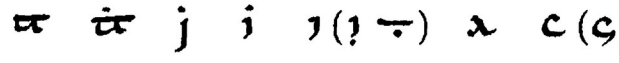
[æ is the sound in *hat*; ʌ the sound in *hut*.]

∴ ◌̲ could be used for i̲ (y) or u̲ (w), especially in conjunction with another consonant. Thus  *union* [**yūniən**] but [**tyūzdi**] *Tuesday*; *went* but = *twenty.*[10]

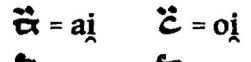
In some systems **a**/**æ** are not distinguished, ∴ (or ʌ) being used for either.

The diphthongs of English: [**ai̲**] as in *eye*; [**ei̲**] as in *grey/gray*; [**oi̲**] as in *boy*; [**au̲**] as in *cow*; [**ou̲**] as in *know* are expressed by appropriate signs above ◌ (= i̲), ◌ (= u̲): so *eye*; *grey*; *boy*; *cow*; *no, know.*[11]

When *full letters* are used for *vowels*, the following are usually employed:



a æ e i ə ʌ o u r̥[12]

Diphthongs are then written  = **ai̲** = **oi̲** = **ei̲**[13]

 = **au̲** = **ou̲**

◌ is written ◌ before a consonant beginning with curl ◌ as = *osh* [**oš**]. Long vowels are marked ◌́: as = *father.*

---

[8] This line of values was written in red ink. **e** was written over **i**.

[9] Contrary to what Tolkien describes in the preceding text, in his rendering of *Canada* he has placed the tehta for **æ** above the *preceding* consonant and the tehta for **ə** below the *preceding* consonants.

[10] << .

[11] [**au̲**] is an editorial normalization; Tolkien actually wrote [**au**]. The Feanorian rendering of *no, know* erroneously employs the **u**-curl rather than the **o**-curl.

[12] This line of values was written in red ink.

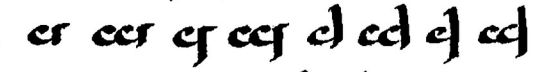
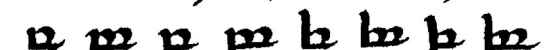
[13] **ei̲** is an editorial normalization; Tolkien actually wrote **ei**.

[The Feanorian Alphabet, Version D, Section D1]

The *Feänorian* Script:

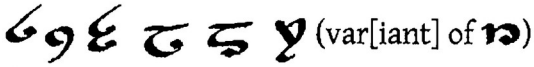
This script, attributed in the Silmarillion to Fëanor, contains 32 basic letters (in 4 series), some additional letters, and various diacritics.

The basic letters were all formed of *stem* and *curl*. The *stem* could be raised, lowered, or extended. The *curls* could be doubled, closed, or both, giving 32 signs:—

1.
2.
3. 
4. 

With additional letters:

(var[iant] of)



The diacritical signs usually employed were

The application of these letters to various languages differed considerably, but in all cases letters with a *double curl* represented *voiced* sounds; while series (1) was always used for the *dental* or **t**-series (**t, d, n,** etc.); and series (3) for the *labial* or **p**-series (**p, b, m,** etc.). In languages possessing a *palatal* series, intermediate between **t, k,** Series (2) was used for this series or sounds derived from it, and (4) was used for the *back* or **k**-series. In languages not possessing a *palatal* series, (2) was used for the **k**-series, while (4) was often used for a **kw**-series (**qu, gu/gw,** etc.).

The original basic *phonetic* application was as follows:

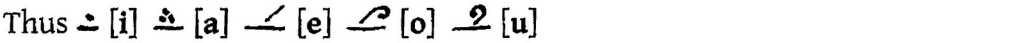
Vowel		Weak. Semivocalic	Nasal	Stop	Voiced Stop	Spirant (Hiss)	Voiced Spir[ant]	Aspirate	Voiced Aspir[ate]
ṛ	(1)								
		r	n	t	d	þ	ð	th	dh
i	(2)								
		y (i̯)	ñ	ć	ǵ	ǰ́	ʒ́	ćh	ǵh
u	(3)								
		w (u̯)	m	p	b	f	v	ph	bh
a	(4)								
		’	ŋ (ng)	k	g	χ	ʒ	kh	gh

Additional Letters. or

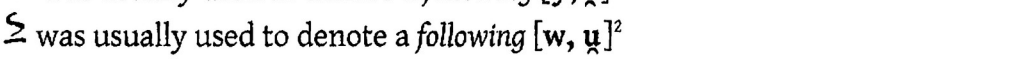
s	z	l	ɬ*	ř*	h	hw (hw)

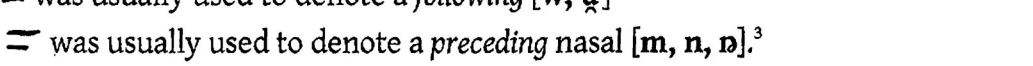
* voiceless **l, r.**[1]

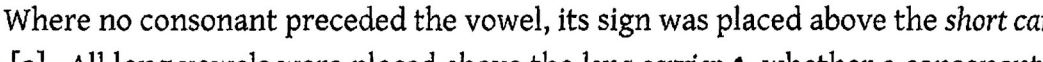
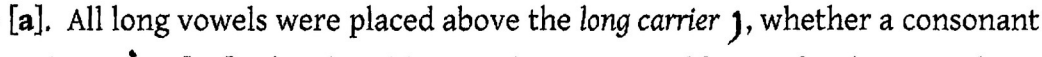
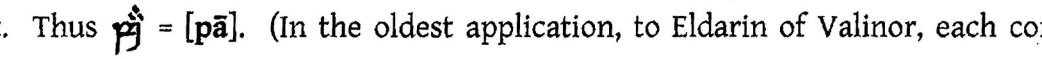
The *vowels* were denoted by signs placed *above* the consonants (originally above the consonant that preceded).

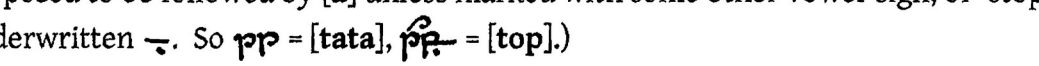
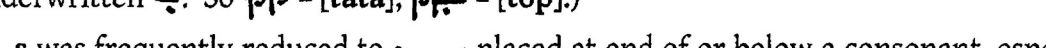
Thus  [i] [a] [e] [o] [u]

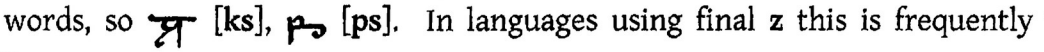
was usually used to denote a *following* [y, i̯]

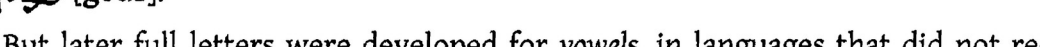
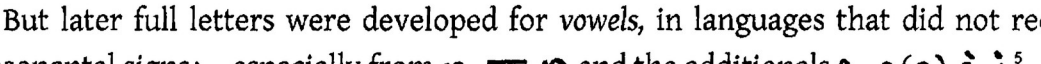
 was usually used to denote a *following* [w, u̯][2]

 was usually used to denote a *preceding* nasal [m, n, ŋ].[3]

Where no consonant preceded the vowel, its sign was placed above the *short carrier*  . Thus = [a]. All long vowels were placed above the *long carrier* , whether a consonant preceded or not. Thus  = [pā]. (In the oldest application, to Eldarin of Valinor, each consonant was supposed to be followed by [a] unless marked with some other vowel-sign, or 'stopped' with an underwritten  . So = [tata], = [top].)

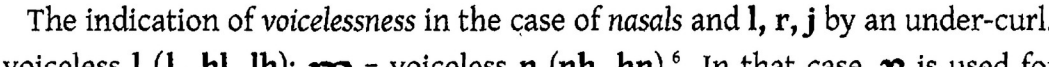
s was frequently reduced to  placed at end of or below a consonant, especially at end of words, so [ks], [ps]. In languages using final **z** this is frequently written  : [gods].[4]

But later full letters were developed for *vowels,* in languages that did not require all the consonantal signs:— especially from  , and the additionals .[5]

The form  of [s] and the occasional form of [z] were chiefly used when carrying vowel signs as  = **sa.**

[The Feanorian Alphabet, Version D, Section D2]

Occasional features of this ***Mode 1*** are:—

(i) The indication of *voicelessness* in the case of *nasals* and **l, r, j** by an under-curl. Thus  = voiceless **l** (**l̥, hl, lh**); = voiceless **n** (**nh, hn**).[6] In that case is used for *voiceless* **r.**

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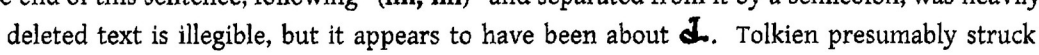
[1] This line and all the lines of phonetic values in the preceding table were written in pencil.

[2] The words "was usually used to denote a *following*" are represented by ditto marks in the manuscript.

[3] The words "was usually used to denote a" are represented by ditto marks in the manuscript.

[4] Despite Tolkien's use of brackets here, "**[gods]**" reflects English spelling, but the final consonant is pronounced [z].

[5] "developed for *vowels*" << "developed from *vowels.*"

[6] The end of this sentence, following "(**nh, hn**)" and separated from it by a semicolon, was heavily deleted in ink. The deleted text is illegible, but it appears to have been about  . Tolkien presumably struck it out after he rephrased his thoughts later in the paragraph.

Owing to the similarity of and for voiceless **w** (**hw**), incidentally a frequent initial sound in Quenya, the special letter was devised. For the frequent initial **hy**, voiceless **j** (as in *huge*) was devised.[7]

(ii) The use of = where these letters received superior diacritics.

The vowels were indicated by signs placed above (usually) a consonantal letter, or above a *carrier* consisting of a *stem* or *lowered stem* .

The principal of these signs were:—

[•] i [/] e [:] a [/^] o [?] u.

Various modifications were possible as **[*] æ, [/^] œ, ø, [?] y, ü,** while the sign **[~]** could be used for any required vocalic value not adequately represented by the normal signs.

These *vocalic signs* (*ómatehtar*) were placed above the *preceding consonant* in languages (such as Quenya) that had most commonly vocalic endings. In languages (such as later Noldorin) in which words usually ended in consonants, or even consonant groups, the signs were placed above the *following consonant.*

Where no consonant occurred in the required position, the vowel (if short) was placed on the *short carrier* or simple stem: = **a.** *Length of vowel* was marked by placing the vowel-sign above the *long carrier,* whether there was an adjacent consonant or not. Thus = **āt,** = **tā.**

Diphthongs were usually expressed by the use of the 'semivocalic' signs and . In languages where the consonant *preceded* the vowel, thus: **tai.** In languages where it *followed,* thus: **tai.**

[Other methods were also followed occasionally: e.g. the writing of the second element of the diphthong *below* the letter or carrier.[8] So: **tai;** **toi;** **tau;** **ui.**]

For increased brevity and compactness the commonest (short) vowel of the language could be assumed to follow (or precede) every consonant unless it was stopped or marked as vowelless. This arrangement was not part of Mode 1 proper. It was usual in the Modes applied to Quenya.[9]

These further diacritics or modifying signs were usual or frequent (though not as in some applied modes compulsory) in Mode 1.

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[7] **hy << hj.**

[8] The word "reversed" was deleted at the end of this sentence.

[9] An illegible word, possibly "vowel," was deleted before "Modes."

[••] above a consonant or 'full letter' indicated a *following* **i, i̯, j.**[10]

[ᕒ] above a consonant or 'full letter' indicated a *following* **u, u̯, w.**[11]

[⌐,—] above a consonant indicated a *preceding* nasal (homorganic with the consonant). This was rarely used except with the *stops* (or sometimes ϡ ϟ = **s, z**): thus ϯ = **nt,** ϱ = **mb,** ϭ = **ŋg,** ϳ = **ns.**

[ϛ ϡ] = **s** was frequently reduced to a hook ϲ, placed at the end of a full letter or below it, to indicate a *following* **s.** This was usually employed (i) at end of words; (ii) where consonant + **s** made a fixed combination or 'consonantal diphthong': as ϗ = **ks, x;** ϥ = **ps.** In languages using final **z** this was often represented by ϣ: as ϭϙϝϣ = **godz** (Gods).

[—] beneath a consonant indicated *doubling* (or *lengthening*): ϯ = **tt,** ϛ = **ss.**

Applied Modes.

These were numerous, even counting only those used at different times for the various Eldarin tongues, *Quenya, Lindarin, Kor-noldorin* (or Old N[oldorin]), *Noldorin* (or Exilic), *Telerin, Lemberin* (especially *Doriathrin*). Only those that concern these histories are here described. At the times dealt with in the *Red Book* the *Feanorian* alphabet was employed by (i) Elves of Noldorin origin or associations, as e.g. at Rivendell or The Havens, for all purposes: Quenya, Noldorin, or Common Speech; (ii) by all habitual users of the Common Speech that could write, except Dwarves who more often used some form of Runic (or Daironic) alphabet.

Quenya (among the Elves, and the surviving lore-masters of Gondor) was written according to two of the later of the Valinorian modes. For *Noldorin* and the *Common Speech* two modes also were in use. [To these must be added an application to *English,* which is made necessary by the translation of all matter in the 'Common Speech' into English.][12]

One of the chief distinctions between the *Modes* was in the matter of the expression of *vowels.* The older modes (called *Short* or *Lindarin* Modes) expressed them by diacritical marks. The newer modes (called *Full* or *Noldorin* Modes) expressed them mainly by full letters. The signs chosen for this purpose were either 'additional letters' ϧ, ϲ, ϭ . ϳ or else signs of the weak-grade not required for any consonantal use: ϲ, ϩ, ϭ and occasionally ϣ. Only in the case of ϳ was any sign used for a vowel that had more than a simple stem.

The most ancient or *Lindarin* mode of writing *Quenya* had been abandoned by the *Noldor* even before the Exile. The modes used therefore in Middle-earth were developments in the main of the *Parmaquesta,* or book-language and its spelling, used by the Noldor in *Túna.*

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[10] An illegible word was deleted after "consonant."

[11] The words "above a consonant or 'full letter' indicated a *following*" are represented by ditto marks in the manuscript.

[12] Below this, at the bottom of the page, Tolkien wrote, "Applied" and "*Applied Modes.*"

These *modes* were called the *Short* and *Full Exilic*. The Short was mainly used by Elves, the Full by the *Dúnedain* (of Gondor and Arnor) insofar as they preserved knowledge of Quenya.

The values were assigned and arranged thus:—

A. ***Parma-téma:*** p-series.

1. p. 2. f. 3. v. 4. m. 5. mb. 6. ps.

B. ***Tinko-téma:*** t-series.

1. t. 2. st. 3. r. 4. n. 5. nd. 6. ts.

7. s. 8. ss. 9. l. 10. ld. 11. rd. [12. rh, hr.]

[13. lh, hl.]

C. ***Kalma-téma:*** k-series.

1. k, c. 2. ht. [3. o.] [4. ŋ (n).] 5. ng. 6. ks, x.

[7. h.]

D. ***Quesse-téma:*** qu-series.

1. q, qu. 2. hw. 3. w. [4. ŋw, nw.] 5. ngw.

E. ***Napannar:*** additional letters.

1. h. 2. y. 3. short carrier. 4. long carrier.[13]

5. u; also (but not before signs of Series D) .

The vowels **o, u** thus have full letters , . The vowels **a, e, i** are expressed by the 'short carrier' = **a**, modified = **e**; = **i**. The long vowels are expressed by [] = **ō**, [] = **ū**, and = **ā, ē, ī**. For = **a** and = **ā**, variants (joined to next letter) and are not uncommon.

The vowels **a** and **u** have 'full letters' , .[13a]

In comparison with the basic values of Mode 1, the following points may be noted:—

(i) Series 3 is used as a **k**-series. In consequence Series 4 becomes a **kw**-series with modification of the weak > **u̯**, **w**. , are thus differentiated as **v, w** since Q[uenya] possessed both sounds.[14]

(ii) All forms with 'extended stem' disappear.

(iii) The forms with *raised stem* and *double curl* , , , also vanish, since the sounds **ð** [], **ʒ** [], **ʒw** [] do not occur, while [] **v** is adequately provided for by .

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[13] **h** << **hy**.

[13a] Note that the "full letter" here stated to represent **a** is given for **o** in the previous paragraph.

[14] "Series 3" and "Series 4" here refer to Series C and Series D above, respectively.

(iv) There are no separate signs for **b, d, g, gw,** since these only occur in the medial groups **mb, nd, ŋg, ŋgw,** and in **ld, rd.** In consequence , , , are used without nasal sign for **mb, nd, ng, ngw,** and the signs , are used for **ld, rd.**

(v) Since the front-series (etc.) is used for a **k**-series, becomes **h** (not **hy**) and the sign (mere 'raised stem') generally falls out of use. Though it is retained in representing the voiceless initial **l, r (hl, hr)** of the 'classical' Qenya, which is usually pronounced as **l, r.**

(vi) Another consequence of the use of the -series as a back or **k**-series is that becomes ['], not [ɻ, j], and falls out of use as a consonant. It is replaced by [= ɻ, j], originally the voiced form of .

(vii) The nasals = ŋ and = ŋw are only properly used initially to represent these sounds, the 'classical' derivatives (initially only) of ŋg-, ŋgw-. But since initial ŋ- had actually vanished, and ŋw- become **w,** in pronouncing the *written* forms the Noldor usually sounded as **n,** and as **nw.** So in the Eldarin (Quenya) form of their own name *Ŋoldo* (< *ngoldō*) > *Noldo.* thus was seldom employed, and was used as a variant of = **nw.**

Vowels.

In the ***Short Exilic Mode*** the vowels were expressed by diacritics.

[ă] was assumed to follow every consonant, unless (i) it had another vowel sign above it, (ii) was followed by another vowel sign or vowel on a carrier, (iii) was stopped by placing of a small circle or line beneath: = **pakata,** but , = **pokit.**[15]

[i] was represented by above, or occasionally (esp[ecially] with ,) below.

[e] was represented by above, or occasionally (esp[ecially] with ,) below.

[o] was represented by above, or occasionally (esp[ecially] with ,) below.

[u] was represented by above, or occasionally (esp[ecially] with ,) below.[16]

Vowels not preceded by a consonant were placed on the 'short carrier'. In that case (or in quicker, less formal writing) = **ă:** so , , , , .

All long vowels were placed on the 'long carrier': , , , , = **ā, ē, ī, ō, ū.**[17] The preceding consonant was then held to have no vowel (**a**).

Diphthongs ending in **i, u** (all other sequences of vowels in Q[uenya] were dissyllabic) could be expressed by the semivowel signs , . Thus = **tai, tau;** = **poi.**[18] But often, especially for brevity or compression, sequences of two vowels (diphthongal or not) were

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[15] "small circle or line" << "dot or small circle." Similarly, the line in was emended from a dot.

[16] The repetitions in the last three lines are represented by ditto marks in the manuscript.

[17] The values of ē and ī are here reversed.

[18] "could be" << "were usually."

express[ed] by writing the second sign below: = **tea**, = **tui**, or placing them on a carrier: (=) = **tai**; = **tea**.

Other diacritics or modifiers.

(i) •• placed above or (usually with) below = **i**, **j** (transcribed **y**) following.[19] Thus = **tya**, = **andya**, = **ihtya**. could thus [be] used as a substitute for . This was frequent in the expression of diphthongs; is thus the most usual denotation of **ai**: (rather than , , or) = **tai**.

(ii) was used for following **w** but was less often required, since the most frequent w-groups, **kw (qu)**, **ngw**, were expressed by . = **tw**, = **nw**, = **lw**, etc. Similar to the use of was = in diphthongs: = **tau**.[20]

(iii) — above a consonant was employed to mark nasal preceding, but occurred chiefly in , , , : **mp, nt, nk, nqu**.[21] for **nw** is rare. for **ny** is rare.[22] Other combinations do not occur, or are expressed by simple letters as = **mb**.

Double consonants are *underlined*. = **tt**, = = **ss. nn, mm** can be denoted either by , or by , .

As final consonants in Q[uenya] only the dentals **l, r, n, s, t** occur. They are expressed by , , , and as *tāl* 'foot', *kas, cas* 'head'.

In the ***Full Exilic***, the vowels were expressed as follows.

= [o], **o** or (the latter not before cons[onants] of -series) = [**u**].

(before -series), **c** = **a**; **i** = **i**, **j** = **e**.

Length of vowel was denoted by : , , , , .

Diphthongs were denoted by : thus = **oi**, = **ui**, = **ai**, = **au**. But full writing , , also occurred.

The signs were not used as vowels, but as abbreviations of **s**: = *cas*.

This Exilic use is rather different from Pre-exilic 'Parmaqesta' and shows influence of the Noldorin Mode. The use of = **o** is of Noldorin origin. It arose thus: = ' [was] called *'ā*. Since ['] was lost in Old N[oldorin] while **ā** > **ō** (Exilic **au**), was called *ō* and had no

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[19] Illegible deletions appear before and after in the first parenthetical statement.

[20] replaced an illegible deletion in the course of writing.

[21] "nasal" << "con" in the course of writing.

[22] This sentence was written below the preceding sentence, with the repetitions represented by ditto marks.

consonantal function. **e** = [a] is derived partly from this **ea** and partly from a modification of the old short carrier **i** > **e**.

A mixed mode, in which [ă] is assumed, unless a vowel letter follows (so that **e** or **e** is only used initially or after hiatus), but otherwise the vowels are expressed as above, was very frequently used in Rivendell.

[The Feanorian Alphabet, Version D, Section D3]

At the time dealt with in the Red Book, that is the end of the Third Age, the Feanorian alphabet was as a rule known and used by all habitual speakers of the Common or 'Westron' Speech. In the Shire and Bree the 'shorter' Northern form was used. The Feanorian alphabet was known to many Dwarves, but for the most part they used a Runic (or Daironic) alphabet, or letters derived from it. The same is true of the whole of Northern Wilderland, including the Men of Dale, Esgaroth, and the Wood-elves, the Elves of Thranduil's realm, and of Lórien. In Rohan the Rohirrim used a derived and simplified Daironic alphabet for their own language (in which they wrote little) but those of them who could use the Westron wrote this after the manner of Gondor.

In these histories the few phrases or lines of Quenya that are preserved untranslated have been transcribed, so that a description of the ***Parmaquesta*** Mode in which it was written is not required.

The ***Beleriandic Mode*** makes a brief appearance, too brief to reveal much, but as it is one of the most complete and elaborate systems, it may be described here, omitting unnecessary details and varieties.

This is a 'full' system, and the vowels are expressed by separate letters with a proper alphabetic place. In its most usual and standard form it was arranged as follows. (The names of the letters in Noldorin are given, followed by the *transcription*, and in brackets by the approximate phonetic value.)

Several of the signs retain a name and alphabetic place, but were in fact seldom or never used in spelling Noldorin. But this alphabet was also used in earlier times for spelling other related dialects, or distinct languages such as the Telerian (Lemberin) tongues of Beleriand, esp[ecially] that of Thingol's realm in Doriath.

Thus **q**, properly **kw**, was retained because **kw** (**cw**) occurred in Doriathrin though never in Noldorin. In N[oldorin] **q** was used as a variant of **ea** (especially before **ũ**), and occasionally for brevity as a sign for **cu, ku,** sc. instead of **eo**.

originally = [ʒ] was called ***aʒau*** (***aghau***). With the loss of [ʒ] **gh**, it ceased to be of use in Noldorin; but since *aʒau* > *au*, it was in earlier periods used occasionally as a sign for the diphthong [**au**]; but the use of in Noldorin had ceased long before [the] end of the Third Age. Similarly , which by system should have had value [ʒw], was not required: [ʒw] had become [w]. It was occasionally used as a variant of = [w]. Hence its name ***awae-feleg*** 'great W'.

1. *pui*	*tau*	*rhau*	*esci*	*angwae*
p [p]	**t** [t]	**rh** [r̥, voiceless **r**]	**sc** [**sk**, and initially **esk**]	**ngw** [ŋgu̯]
2. *bui*	*dau*	*alau*	*odew*	*hwae* or *chwae Gondoliðren*, sc. of Gondolin
b [b]	**d** [d]	**l** [l]	**o** [ŏ]	
3. *phui*	*thau*	*lhau*	*engi*	**wh** [hʊ]
ph, f [f]	**th** [þ, θ]	**lh** [l̥, voiceless **l**]	**ng** [ŋg > ŋŋ, ŋ]	
4. *afui*	*aðau, adhau*	*sau*	*cú*	*gasdil*,
f, v [v]	**ð, dh** [ð]	**s** [s]	**c, cu** [properly **kw**, but in N. usually **c**]	sc. 'stopgap', mark of hiatus
5. *espui*	*estau*	*essau*	*gú*, or *gwae*	*hau*
sp [**sp**, initially **esp**]	**st** [**st**, initially **est**]	**ss** [ss]	**gw** [gu̯]	**h** [h]
6. *mui*	*nau* 3	*cí*	*chwae*	*adew*
m [m]	**n** [n]	**c** [k]	**chw** [χu̯]	**a** [ă]
7. (*ambui*)	(*andau*)	*gí*	* *awae-feleg*	*edew*
ammui (**mb**), **mm** [**mb** > **mm**, **m**]	*annau* (**nd**), **nn** [**nd** > **nn**, **n**]	**g** [g]	**w** [w] later disused	**e** [ĕ]
8. *amŭi, avui*	*anhau*	*achau*	* *escu*	*í* (or *ídew*)
[nasal **v** > later **v**]	**nh** [n̥, voiceless **n**]	**ch** [χ]	**sc** [properly **sku̯**] (disused)	**i** [ĭ]

9. *amhui*	*arau*	*aghau*	*awae (dithen)*	*(iau)*
mh	**r** [r]	> *au-feleg*	**w** [w, u̯]	**i** [j, i̯]
[m̥, voiceless **m**]		[ʒ, later **au**, and then obsolete]		
			ú (or *údew*)	*ydew*
			u [ŭ]	**y** [ÿ, ü̆][23]

[The Feanorian Alphabet, Version D, Section D4]

The Numenian or 'Westron' Mode.

This was marked by a return in many points to the values and arrangement of the old primary or Feanorian Mode (see above). Thus the grade ᵑᵐ etc. became again simple nasals; the fourth or ᵏ-series became again a **k**-series (not **kw**), and the third or ᶜʰ-series were applied, according to the language concerned, to consonants intermediate between the **t**-series and the **k**-series. The *extended* forms, as ᶜʰ etc., were dropped from normal use. The alphabetic order was re-arranged, and new names were given.

The *Short* or *Northern Use*.[24]

1.	*tā*	2.	*pī*	3.	*tšē*	4.	*kā*
	t		**p**		**ch** [tš]		**k, c** [k]
5.	*dā*	6.	*bī*	7.	*džē*	8.	*gā*
	d		**b**		**j, g** [dž]		**g**
9.	*þā*	10.	*fī*	11.	*šē*	12.	*aχa*
	th [þ, θ]		**f**		**sh** [š]		**kh** [χ]
13.	*aða*	14.	*ivi*	15.	*iže*	16.	*aʒa*
	dh [ð]		**v**		**zh** [ž]		**gh** [ʒ]

[23] The numeral 2 preceding ***tau*** and the numeral 3 preceding ***cí*** each indicate the beginning of a new series (*téma*), as do the horizontal lines above ***cí*** and ***cú***, whereas the horizontal line above ***gasdil*** indicates the beginning of the additional letters. The arrow below ***iau*** indicates that ***ú*** and ***ydew*** are likewise members of the series of additional letters.

[24] The arrangement of the following table was edited to place the bracketed phonetic values *after* the transcriptions in every case. The manuscript has the value preceding the transcription for tengwar 3, 4, 7, 11, 15, and 16. The transcription for tengwa 12 was originally written as **ch** and that for tengwa 13 as **th**.

17.	*nā*	18.	*mī*	19.	*iñe*	20.	*aŋa*
	n		m		ñ, ny [ň]		ng [ŋ]
21.	*ar*	22.	*wī*	23.	*jē*	24.	*'ā (ava)*
	r [r]		w		y [j]		- [']
25. *ara*	26. *rhā*	27. *ala*	28. *lhā*	29.	*sā*	30.	*as*
r	rh [voiceless]	l	lh [voiceless]		s		s
31.	*aza*	32.	*hā*	33.	*hjē*	34.	*hwī*
	z		h		hy [ɧ]		wh, hw [ʍ]

For   is often used. ***as*** is mainly used when carrying vowel-signs.

The above names and values are given in an approx[imate] phonetic transcription (more accurate phonetic signs being added in [ ] where required). The values are the basic phonetic values of this *mode*, especially as seen in the application to the *Common Speech*, which had sounds of the **sh, ch, j** series similar to those in modern English.

In application to *Noldorin* the following differences may be noted.

(i) The third or -series was not as a whole required. All except were disused (or used as mere variants of -series). when used was used instead of for initially as in **iâ** 'chasm'.

(ii) was not used.

(iii) was usually used as a variant of ***ivi*** [v] and called ***ava***. It was then employed mainly as equivalent of of Beleriand Mode, as **v** mutation of . But usage was sometimes reversed.

(iv) was not used; nor normally .

(v) **z** not being required, this sign as in Beler[iand] Mode was used = .

The vowel-signs and *other diacritics* were as follows.

The vowel-signs were usually placed above a *following* consonant or on the carriers .[25]

The most usual were (as in the Primary Mode):—

 ()   ()

a (a) e i o u ʌ œ y (ü) æ (æ)[26]

---

[25] "or on the carriers " was an insertion.

[26] Some indecipherable deletions appear in this line and in the line of tengwar above it.

The values here given were naturally often varied according to the needs of each language. In particular in the *Common Speech* was used for [**i**] and for [**e**]. {In the Common Speech the long vowels were usually expressed by doubling: = [ī], = [**ee** (ē)], = [**oo**, ō], = [ū]; only [ā] required the long carrier.}[27]

Diacritics.

a hook was attached to express **s** in combination, so **ks (x)**, **ps**, **ts**, etc.

above a consonant indicated a following [i̯, **j**] as in = Quenya [**ty**].

 above indicated a following [u̯, **w**] as in Nold[orin] = **gw**.

 above indicated a preceding **m, n**, so   = **nd, mp**.

 below indicated the lengthening (or doubling) of a consonant: = **patta**.

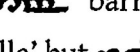
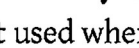
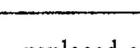
[27] The curly brackets are Tolkien's.

[The Feanorian Alphabet, Version D, Section D5]

Feänor's Script applied to English.

This script is properly used *phonetically.* The following is its normal *phonetic* adaptation to English.

1.	w, u̯	2.	[r̥]*	3.	y, i̯	4.	**
	m		n		ñ		ŋ (ng)
	p		t		tš (**ch** in *chin*)		k
	b		d		dž (**j** in *jet*)		g
	f		þ (**th** in *thick*)		š (**sh**)		χ (**ch** in *loch*)
	v		ð		ž (French **j**; as in *pleasure, occasion*)	[	ȝ not used]
	hʊ (wh)		l		ɧ (voiceless **y** as in *huge*)		h
			r				
			s				
			z				

* This sign 'weak **r**' is employed where [**r**] is evanescent or silent in Southern English: so  'barm' but  'balm'.[28] Also for the vowel [ə] developed from [r̥]: so 'Bella' but  or 'teller'.

** Not used where vowels are expressed by diacritics.

[28] replaced a deletion in which was written instead of , or else the was written too close to the following .

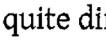
The *Vowel-signs* are placed above a *carrier,* as described above, or above the *following* consonant.

[a] [æ] [e] [i] [o] [u] [ʌ] [ə] ([ø] [y])

[æ] as in *hat.* [ʌ] as in *hut.*

In cursive or quicker writing

Sometimes are used for i̯ u̯. In other uses = [i], = [ə], = [ʌ] and is not used. Another use is that: is not employed: thus (i), (e), (æ), (a), (o), (u), (ʌ), (ə).[29]

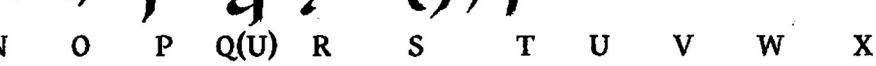
The diphthongs in English — **ai̯** as in *eye;* **ei̯** as in *grey/gray;* **oi̯** as in *boy;* **au̯** as in *cow;* **ou̯** as in *know* — are expressed by appropriate signs above = i̯/y, = u̯/w. *eye,* *grey,* *boy,* *cow,*  *no, know.*

Where full vowel-letters are used, the following are usually employed.

a æ e i ə ʌ o u ṛ

then = y, w and diphthongs are written ai̯, oi̯, ei̯, au̯, ou̯.[30] is written before a consonant beginning with curl : = oš. Length of vowel is marked .

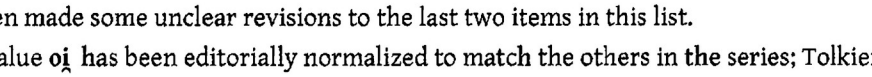
A quite different system is sometimes found.



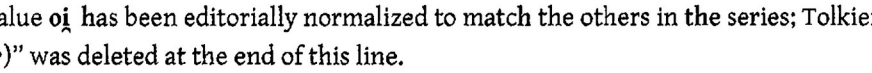
a æ e o u i ə ʌ

In that case = r (full r), = w and = y.

As a literal transcription (especially in proper names) the following usage is found:

(a) 

A B C D E F G H I J K L M



N O P Q(U) R S T U V W X Y Z[31]

or

---

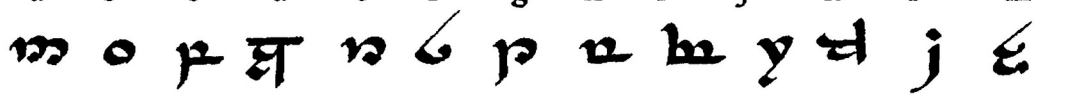
[29] Tolkien made some unclear revisions to the last two items in this list.

[30] The value oi̯ has been editorially normalized to match the others in the series; Tolkien actually wrote **oi**.

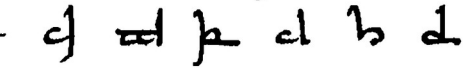
[31] "( )" was deleted at the end of this line.

(b)

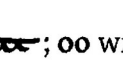
a b c d e f g h i j k l m



n o p q(u) r s t u v w x y z[32]

As *compendia* the **h**-combinations may be written so:— 

ch gh ph sh th wh.

ng may be written  ; **oo** written (or); **ee** written (or).

Other abbreviations *& and* / *the* / *that* / *of* / *of the.*[33]

 = **m, n.** = *lamp,* = *land.*

[32] "(a) or (b)" in the left margin and the four lines of Latin letters were written in pencil.

[33] " *the*" << " *the*"; " *that*" << " *the*" << " *that.*"

Eldarin Pronouns

by J. R. R. Tolkien

Edited with an Introduction by

Christopher Gilson

Introduction

In the 1940s J. R. R. Tolkien composed a grammatical description of the inflected forms of the Quenya verb and of various personal and demonstrative pronouns along with an explanation of their derivation from Common Eldarin elements. The two parts of this *Quenya Grammar* that describe the formations of the tenses and other derivative stems of the verb (EVS1 and QVS) were published in *Parma Eldalamberon,* no. 22.[1] The two parts included here, describing the pronouns and their inflected forms, have the titles, *Quenya: Personal Pronouns* and *The Demonstrative, Relative, and Correlative stems,* which we will abbreviate **QPP1** and **DRC**. These texts were written with a nib-pen in blue (blue-black) ink using candidates' examination script paper varying in size from about 7 by 9½ to 7½ by 10 inches.

Tolkien placed EVS1, QVS, QPP1 and DRC in the same box-file, which Christopher Tolkien later designated "Quenya F." In front of these is a sheet with the following heading and list written in ball-point:

Quenya
Accidence &c.
Yet unrevised.

Declensions
Verbs.
Pronouns.
Numerals.

Immediately after this, there is a bundle of 16 sheets and half-slips paper-clipped together, containing roughly tabulated Qenya declensions and a description of the Common Eldarin and Old Qenya elements and features underlying them.[2] Two of the rough declensions in this bundle are written on the back of the minutes from a meeting of the General Board of Faculties at Oxford on May 5, 1944.

Tolkien placed a small torn slip behind the manuscript of QVS, on which he wrote in red ball-point: "Old forms either revised or out of date." Following this slip are eight more loose sheets and half-slips with further Qenya declensions, three of which were written on the back of a notice informing Tolkien of the appointment of examiners for his student A. J. Bliss as candidate for the degree of B. Litt., which would have been in 1948. We intend to publish these texts with various declensions in a future volume of *Parma Eldalamberon.*

Quenya: Personal Pronouns

QPP1 begins with an overview of the syntax of pronouns used in simple sentences, followed by seven sections: *Basic stems; Conjunctive Forms; Disjunctive Forms; Emphatic Declined forms; Possessives; Verbal Pronominal Inflexions;* and *Gender.* The **basic stems** show similarities to and differences from the personal pronouns in the previous *Qenya Grammar,* written in the 1920s.[3]

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[1] "Quendian & Common Eldarin Verbal Structure" (**EVS1**); and "Quenya Verbal System — Conjugation & Syntax" (**QVS**), ed. Christopher Gilson, PE 22, pp. 92–127.

[2] Cf. "Notes for Qenya Declensions" (**NQD**), ed. Christopher Gilson, PE 21, pp. xvii–xviii, 66–9.

[3] "Early Qenya Grammar" (**EQG**), ed. Carl F. Hostetter and Bill Welden, PE 14, pp. 35–86.

Thus the stems of the 1st person singular *ni-* and exclusive plural *me-*, 2nd person *ke-* and *le-*, and 3rd person neuter *ha-* are formally the same as in EQG, but their functions are somewhat different: *ke-* vs. *le-* marks "curt" vs. "polite" 2nd person reference rather than singular vs. plural; and *ha-* refers to abstractions ("notions, ideas, things said") rather than to definite things. Other differences are the inclusive 1st person plural, with stem *we-* rather than *qe-*, and the 3rd person singular stems *e-* and *the-* which distinguish "normal" from "remote" reference, rather than the gender difference of masculine *hu-* vs. feminine *hi-*, or in the plural normal *khe-* vs. remote *se-* rather than masc. *tu-* vs. fem. *si-* as in EQG. Tolkien explains in the section on gender: "There was originally in Eldarin no such thing as gender, and a pronoun such as **e** referred to *he/she/it.*" The *remote* stems, sg. *the-* and pl. *se-* are used to distinguish a 3rd person individual or group after another has already been mentioned using the *normal* pronoun, sg. *e-* or pl. *khe-*. There is also a distinction in QPP1 between the "subjective" and "oblique" stems, e.g. 3rd person singular subjective *e-* vs. oblique *te-*, or abstract subjective *ha-* vs. oblique *sa-*.

The **conjunctive forms** are the shapes the personal pronouns have when attached to a verb. There are four types: proclitic subjects; proclitic indirect objects; enclitic indirect objects; and agglutinated direct objects. The *proclitic* and *enclitic* forms are attached before or after the verb stem, retaining the shape they have as separate words but without their own word-stress. The proclitic *subject* has the form of the subjective stem while the *indirect object* has that of the oblique stem. Optionally the latter can also add *-n* (the case marker of the dative) if it comes before a vowel or at the end of the word. The proclitic indirect object comes between the proclitic subject and the verb stem, e.g. *ni·tyen·akárat* 'I am máking it for you' (with emphasis on the verb). The enclitic indirect object is used if there is no subject pronoun, and follows the direct object affix, if any.

The *agglutinated* direct object affixes coalesce with the end of the verb stem and sometimes undergo morphological changes, such as modification of the pronoun stem, e.g. *karinye* 'makes me' with the alternative shorter form *karin*; or the affix may merge with or alter the plural inflexion of the verb stem, e.g. *karir* '(they) make' compared to *karinne* '(they) make me' or *karilme(n)* '(they) make us'. The agglutinated affix can also express what in English would be an indirect object of an intransitive verb that cannot have a direct object, such as impersonal *nimin(ye)* 'it seems to me'. A verb can have an indefinite proclitic subject *a·* as in *a·anta* 'one gives'; and the indirect object can follow this, e.g. *atyen·akáras* 'it is being made for you'.

The **disjunctive forms** are separate words not attached to a verb stem, which are used for emphasis on the pronoun. There are two types: the *isolated uninflected* forms and the *declined* forms. The former are used alone, for instance to answer questions, as in response to "Who is there?" saying *inye* 'I am' or *ette* 'he is'. The declined forms consist of the basic stems, either stressed, as in the nominative and accusative (*ní, ké,* etc.; *nyé, tyé,* etc.), or with a case suffix added to the stem (dative *nyén* 'for me', genitive *nio* 'of me', etc.). These may precede the proclitic subject or follow the agglutinated direct object, so that *tyén ni·akárate* and *ni·akárate tyé* both mean 'I am making it for you'.

The **possessives** are adjectival forms of the basic stems, with *-a* replacing the vowel (along with any final consonant) in the disjunctive form. Thus corresponding to 1st person sg. *inye* 'I', 2nd person polite *elle* 'you' (or dual *ellet*), and 3rd person plural *issin* 'they' the possessives are *inya* 'my', *ella* 'your', and *issa* 'their'. These are either suffixed to the noun or precede it as separate words, as in *atarinya* 'my father' and *inya atarenna* 'to my father'. Any further inflexions of the noun can come after the possessive suffix, e.g. *kiryamma* 'our ship', *kiryammar* 'our ships', and *kiryammō* 'of our ship'. With adverbial cases the case ending may come before or after the possessive, thus e.g. *kiryannammar* and *kiryammaina* both mean 'to our ships'.

The section on **verbal pronominal inflexions** gives all the inflected forms of the aorist verb stem *kari-* 'make' with agglutinated object pronouns. There are 54 inflexions (along with a dozen variants) distinguishing 6 different object pronouns each in the singular, plural, and dual, and each combined with three distinct stem forms marking agreement with a singular, plural, or dual subject (which would be separately expressed by a noun or subject pronoun, either proclitic to the verb or a disjunctive pronoun). With a singular subject the conjunctive object is suffixed directly to the verb stem. Of these the forms with a singular object have variants with and without the final vowel, e.g. *karinye, karin* 'makes me', and *karile, karil* 'makes you'. With the plural and dual object there may be a final consonant, e.g. *karime(n)* 'makes us', *karimet* 'makes the pair of us'. With a plural subject the inflexion usually has an *l* inserted between the verb stem and the object suffix, unless this is assimilated to the consonant of the pronoun, e.g. *karinne* 'make me' vs. *karilke* 'make you'. With a dual subject the inserted consonant is etymologically *t* but this is more often assimilated, e.g. *karistye* '(those two) make you' vs. *karitwe(n)* '(those two) make us'.

Tolkien notes that the shortened forms for singular object with singular subject (*karin, karil,* etc.) "were commonly used in the aorist, and generally in dialogue." This is reminiscent of the conjugations from the late 1920s or early 1930s, in which the aorist forms with singular subject have short endings, alongside longer endings in the present tense: aorist *tulin, tulil,* etc. vs. present *tulinye, tulilye,* etc.[4] The difference is that in the conjugation here *karin* means 'makes me' with 1st person object, but previously *karin* meant 'I make' with 1st person subject, and similarly *tulin* would have meant 'I come' (cf. *The Etymologies,* V 362, 395).

In the section on **gender** Tolkien outlines the ways that Quenya expresses this while lacking a 'he/she/it' contrast in its personal pronouns.[5] Agent nouns could have gender distinctions, as in masc. *qentaro,* fem. *qentarē* 'minstrel' or m. *tár* 'king', f. *tárie* 'queen'. Similar endings in *-o* or *-ie* could replace the *-e* of demonstrative or relative pronouns such as *tane* 'that person or thing' and *ine* 'which person or thing' yielding gendered pronouns *tano* 'that man', *tanie* 'that woman' and *ino, inie* virtually equivalent to 'he who' and 'she who'. These were used less frequently than in English, only when the gender of the person was important, or to avoid confusion; and the ambiguity of 3rd person reference was partially reduced in Quenya because the genderless pronouns had a normal form, subject *e·* and object *·te,* used for the 3rd person mentioned first in the sentence, and a contrasting remote form *·the,* used for a different 3rd person mentioned later. There is also a distinction made between 'it' referring to a tangible thing (*e-, -te, -the*) and 'it' referring to a fact, statement, or idea, using the *abstract* pronouns (subjective *ha-* and objective *-za, -s*), e.g. *há la i ni·taltane* 'that's not what I meant'.

QPP1 has several layers of revision. The tables of *Conjunctive Forms* and *Verbal Pronominal Inflexions* both have an earlier version, with their own internal revisions, which were deleted with diagonal lines across each whole page. These earlier drafts survive because the blank sides of the pages were reused. The main text of QPP1, paginated "(a)" through "(m)" in pencil and including two verso pages labelled "k ct." and "m ct." and a half-slip of further notes at the end of the *Gender* section, contains revisions throughout in the original ink. Some of these seem to have been made in the course of composition, but many reflect subsequent changes as Tolkien refined his conceptions, especially regarding the 3rd person pronouns, and the impersonal and abstract stems.

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[4] "Qenya Conjugations," ed. Christopher Gilson and Carl F. Hostetter, PE 16, pp. 116–28.

[5] This is also a feature of the Finnish personal pronouns, whose nominative singular forms are *minä* 'I', *sinä* 'you', and *hän* 'he, she, it' "there being no distinction of genders" (C. N. E. Eliot, *A Finnish Grammar,* 1890, p. 54).

There is another layer of revisions made in red ink, often written more hastily than the original text and smaller, so as to fit into the blank spaces on the page. In this edition it has seemed most practical to present QPP1 as it was revised in the original ink for the primary text, and to give earlier readings before these emendations and the later revisions in red ink as footnotes to the main text, with the distinction between them indicated there. This yields a fairly consistent main text, although not completely, since Tolkien did not exhaustively emend the whole text each time a new grammatical concept was introduced. Subsequently Tolkien made further changes to the table of *Basic stems,* adding explanatory notes following it, and wrote this revised text on separate sheets, in two successive versions. These both begin with the same headings *Quenya: Personal Pronouns,* and we have designated them **QPP2** and **QPP3.**

In QPP2 Tolkien changed the heading of the table to *Basic forms,* and said that they are "bases" and "for the most part common Eldarin and are found in the other Eldarin languages with similar (though not identical) functions." This text consists of 6 unnumbered pages written in blue ink with revisions mostly in the course of composition, and some made later in pencil. Many of the grammatical details of QPP1 are reorganized and summarized in QPP2, with the origins of the stems and categories of forms given first, followed by "Notes on the functions of the bases." An unfinished draft of these notes on a single sheet was placed at the end of QPP2. There is also a draft of the table of basic forms, which was deleted with a large "X" and the blank side of the sheet reused.

In working out the implications of 3rd person pronouns that do not distinguish gender, in QPP1 Tolkien developed the concept of a normal 3rd person (subject *e,* object *te*) and a remote or non-reflexive 3rd person *the,* with a grammatical feature: "Pronouns of the same number and person in one sentence are always held to refer to the same person (or thing)." In QPP2 we see that Tolkien has considered how confusion would need to be avoided in a sentence with a subordinate clause, such as *He (A) told him (B) to kill him (C),* and developed the conception that "where a 'third party' is introduced the pronoun is (**khe*) **he.**" In QPP3 there is a new version of the table of "Basic forms" that includes *Third person:* 3 (a) **e, te;** (b) **the;** (c) **he;** and also "impersonals": 4 (a) **sa** 'it' and (b) **ha** 'it'.

Much of QPP3 is based closely on QPP2 with all of its revisions, but with some further explanations. It has only a cross-reference to "see below" for the "meanings and syntactical functions of these stems," presumably meaning the "Notes" at the end of QPP2. QPP3 breaks off in the course of a hastily written treatment of word-order changes in Quenya affecting the position of pronominal affixes, which is difficult to interpret. The document consists of only 4 pages on 2 sheets of paper that Tolkien stapled together and placed in the box-file in front of QPP2, which had been placed in front of QPP1.

The Demonstrative, Relative, and Correlative Stems

DRC is written on 9 sheets of paper containing 14 pages "(a)" to "(n)" and 4 deleted pages of earlier drafting on the other sides of reused sheets. There is also a half sheet pinned to one of the pages containing a later inserted text, which has half of another page of earlier text on the back. The 9 sheets were clipped together and placed following QPP1 in the box-file. Similarly to that document DRC is written mainly in blue ink with revisions in this original ink, in pencil, and in red ink. Again, for the practical purpose of presenting these multiple layers of what is essentially a single document, in this edition the original text with all of its revisions in blue ink, is given as the main text. In the footnotes we give text of the rejected draft pages (at the corresponding point in the text); earlier readings in the original ink before revision; and emendations in pencil or in red ink, each identified as such.

DRC consists of four main sections: *Demonstrative stems;* "Other stems forming similar derivatives"; *Correlatives;* and *Adverbs.* The section on **demonstrative stems** begins with a list of seven groups of stems, each with one to three variants, followed by descriptions of their meanings in three categories, with reference to *time,* reference to *place,* and reference to *things* and *persons.* Giving here the simplest stem forms, their principal meanings are: **ya** refers backwards to the past, or to a place remote from those concerned in the sentence; **ta** to some time not the present, or a place, person, or thing not previously mentioned; **sa** to a time, place, or idea already in mind or discussed; **i** is similar but less precise than *sa* and acts as a relative 'when, where, that'; **en** is used by itself to mean 'then, next', or combined with *ya* or *ta* to indicate a more remote future, or place, person or thing far away; **si** refers to the present time, the place of the speaker, or a person or thing close by; **hi** to places or things close to both speaker and person spoken to; and **ti** to the place or things closer to the person addressed.

These demonstrative stems are mostly reminiscent of Qenya roots already present in the earliest lexicon: YA/DYA/YE/DYE "demonstrative pointing back"; TA, TAMA "demonstrative" (whence *tāma* 'this'); SA "demonstrative" (*san* 'then, at that time'); I 'here it is'; E "with various addition" (*en* 'that by you'; *enwa* 'tomorrow'); HYA 'this by us'; and KI 'this by me' (PE 12, pp. 34, 41, 46, 81, 87, 105). *The Etymologies* include the bases YA 'there, over there; of time, ago' ("whereas *en* yonder of time points to the future") TA, demonstrative 'that'; I, deictic particle 'that'; EN, element or prefix 'over there, yonder' (whence *enta* 'that yonder'); and SI 'this, here, now' (V 356, 361, 385, 389, 399).

Following the explanations of the meanings of the demonstratives is a list of ten sets of "other stems forming similar derivatives," i.e. pronouns whose endings in forming correlatives are similar to those of the demonstratives (as described subsequently). Giving again the simplest form of each stem, their principal functions are interrogative **ma** 'who, what, which?'; undefined **uma** 'some, a, a certain'; indefinite **imma** 'any'; negative **lá** 'no, none, not any'; **aia-** 'the other(s)'; **hap-** 'the same, together, like, closely associated', **on** 'identical'; many, much: **li** 'some, a few, several', **hrim-** 'a great number, host, very many', **kin-** 'a certain amount of', **lak-** 'a large amount of'; **sem-** 'not many, not much'; all, every: **il-** 'the whole, the entire', **qa-** 'all (the)'; and **yū** 'both'. This list of other stems had three earlier drafts preserved because the backs of the pages were reused for other parts of the text. These draft texts are given in a footnote at the end of the section. Each had internal revisions before being deleted entirely with pencil strokes.

The section on **correlatives** gives the full forms of the pronouns derived from the various demonstrative and other stems. These are organized according to which related interrogative pronoun they would provide an answer, these usually having similar endings to mark the case, part of speech, or other category of the forms in each group. For instance, the first group in the section comprises those pronouns answering the question *mane?* 'who?' or 'what thing?' (without regard to gender). The demonstrative pronouns in the group are *yane* 'that yonder'; *tane* 'that'; *sane* 'that (mentioned)'; *sine* 'this by me'; *hine* 'this by you and me'; *tine* 'that by you'; and *ine* 'the one who'. The correlatives in this group from other stems are *ane* 'somebody'; *immane* 'anybody'; *aláqe* 'nobody'; *warane* 'anybody else'; *alware* 'the same person'; *lini* 'a good few'; *hrimi* 'very many'; *sempi* 'few'; *qáqe* 'all, everyone'; *erqáqe* 'one and all'; and *yūye* 'both'. These all have a final *-e* (or plural *-i*) and in many of them this vowel is attached to the alternative stem containing an *n,* such as *yane* derived from demonstrative *ya, yan(a).*

Some of the correlative pronouns went through successive changes to their stem forms in the course of Tolkien composing this section of the text or soon after, in the original blue ink, and later using red ink, as he went back in the text to take in subsequent emendations. For

instance, original *aláqe, lāqe* 'nobody, nothing' >> *alle, allane; má* 'who?' >> *mana;* and *arane* 'anybody else' >> *warane* >> *astane* >> *aiane.* These changes show that the 4th version of the list of "other stems" was written after the original composition of the correlatives section, since the original layer of the former includes stems of pronouns that occur in revisions to the latter. And this version of the list has even later revisions, not all of which are consistent with the rest of the document, e.g. the change of *imma* 'any' >> *umma.* The sections on correlative and adverbial pronominal forms also had earlier draftings, of which two pages survive due to reuse of the backs of the sheets.

The groups of correlative pronouns are organized under the following interrogatives: 1. **mane** 'who (what thing)'; 2. **má** 'what'; 3. **mana** 'what, which' (adjectives); 4. **matwe**, adj. **matwa** 'whether, which of two'; 5. **manima** 'what, of what kind or sort'; 6. **malini, malli** 'how many'; 7. **malka** 'how much, how great'; 8. **manikka** 'how small', and **manárea** 'how old, how long lasting'. Following this is a section of unnumbered groups to which Tolkien added the heading *Adverbs* in pencil: **má** 'when', **manaryas** 'on what day', **mallume** 'at what time'; **man, mande** 'how (to what degree, extent)'; **mal, malde** 'how (in what manner)', **mainen (manainen)** 'by what means'; **manandon** 'after what fashion, like what'; **masse, manas(se)** 'where', **manome(s)** 'in what place'; **manna** 'whither', **mannomen; mallo** 'whence', **manomello; maro** 'why, for what reason' and **mámen** 'aiming at what'.

The interrogative stem *ma* and indefinite stem *uma* are reminiscent of the indefinite *ma-* in the Gnomish Lexicon, which is compared to a suffix *-(u)m* (PE 11, p. 55). In EQG there is an indefinite article, the singular meaning 'a' and plural 'some, certain', which is a suffix with the form *-ma* after a vowel or *-uma* after a consonant, e.g. *tantaré·ma* 'a dance', *peltaks·uma* 'a pivot' (PE 14, pp. 42, 71). The suffix *-(u)ma* is cited in DRC as an enclitic form of the indefinite stem *uma-* although here it has no plural form, that function being supplied by the "long" plural inflexion *-li.* In the poems associated with "A Secret Vice" there is an interrogative pronoun *man* 'who', e.g. *Oilima Markirya* begins with the line, *Man kiluva kirya ninqe* 'Who shall see a white ship' (MC 213–14). Comparable to some of the other correlative stems, *The Etymologies* include: LA 'no, not' (whence *lá* and *lala*); LI 'many' (*lie* 'people', *-li,* pl. suffix, *lin-* prefix = 'many'); RIM (*rimba* 'frequent, numerous', *rimbe* 'crowd, host'); IL 'all', ILU 'universe' (*ilqa* 'everything'); and YŪ 'two, both' (*yūyo* 'both') (V 361, 367, 369, 383, 400). The stem of the correlatives *ane* 'somebody' and *atwe* 'one of two' is related to the indefinite proclitic subject *a·* 'one' in QPP1.

Several of the endings in the correlative and adverbial pronouns are found in similar uses in earlier texts as well. The relation of substantive *mane* 'who, what thing' to stem *ma-* 'who, what, which' is comparable to the derivation of QL nouns *iskane* 'pallor' < *iska* 'pale, white' and *valkane* 'torture' < *valka* 'cruel, bitter'; that of adjectival *mana* 'what, which' to QL adjectives *enna* 'by name, named' < *en* 'a name' and *koina* 'living, alive' < *koi* 'life'; of *manima* 'of what kind or sort' to QL *fôlima* 'secretive' < *fôle* 'stealth, a secret' and *luksima* 'fleeting, temporary' < *lukta* 'period' (of time); and perhaps diminutive *manikka* 'how small' is reminiscent of QL *piukka* 'blackberry' < *pio* 'plum, cherry' and *Nielikki* "a little girl among the Valar," also described as "little Niéle" (PE 12, pp. 35, 38, 43, 48, 56, 69, 74, 101; MC 216). Some of the adverbial pronouns are formed as compounds with the stem followed by a qualifying component. Thus we can compare *manárea* 'how old, how long lasting' and *manaryas* 'on what day' to *Etymologies* base AR 'day' (whence *are* and *arya*); *mallume* 'at what time' to LU (*lúme* 'time'); and *mámen* 'aiming at what' to MEN (*men* 'place, spot', *númen* 'west') (V 349, 370, 372, 376). The endings of adverbial *manandon* 'like what', *masse* 'where', *manna* 'whither', and *mallo* 'whence' correspond to case endings *-ndon* 'like, as', *-se* 'locative', *-na* 'allative', and *-lo* 'ablative', as described in NQD, a document which was placed together with the 1940s *Quenya Grammar* (PE 21, pp. 68–9).

Eldarin Personal Pronouns

In the early 1950s Tolkien composed a new description of what he called simply *The Eldarin Personal Pronouns,* and subsequently a revision and expansion of this, as explicitly part of a larger treatment of *Eldarin Morphology,* subtitled *Pronouns: Demonstratives: and Correlatives.* Given the relation between these texts we will abbreviate them as **EP1** and **EP2** respectively. EP1 was written in blue ink on five sheets of unlined paper each 7 by 8¾ inches in size. There is a layer of subsequent revisions made in red ink and a few in pencil, which we have described in the footnotes. One fully and two partially rejected pages survive because the paper was used for later writings, and these prior versions are also included in the footnotes. The pages of the emended text of EP1 were numbered from 1 to 9 in pencil.

Tolkien placed EP1 in boxfile "Quenya F" at the front of a bundle of documents enfolded in the pages of a newspaper dated January 26, 1960, providing a likely terminus ad quem that reflects a point in time when significantly newer texts served Tolkien's immediate purposes, as he continued to develop an increasingly elaborate conception of Quenya. Placed between DRC and this bundle are rough notes on the personal pronouns, including three on the backs of desk calendar pages from the period of July 31 to November 5, 1955. Within the bundle including EP1 at the front are two subsidiary bundles of texts, including rough conjugations and preliminary draughts sketching the development of the Quenya personal pronouns from Common Eldarin by way of Old or Ancient Quenya. In the first of these groups of texts one version of the conjugations was written on a sheet of examination script for the National University of Ireland, for which Tolkien was an examiner for several years between 1949 and 1959.[6] The second group is enfolded in a sheet that contains handwritten excerpts from *The Drowning of Anadûnê,* apparently revisions to the first typescript version taken up in the second "Fair copy" typescript, suggesting a date for the enfolded linguistic texts around the summer of 1946, when Tolkien was working on this earlier version of the *Akallabêth.*[7]

EP1 begins with a general description of the "bases or stems" employed in forming Eldarin personal pronouns, with a table of their "oldest and simplest forms" and an explanation of the distinctions in meaning, followed by four sections: *Old variations in form; Functions of the simple forms;* "Pronominal forms associated with verbs"; and *The special subjective forms.* The **bases** show similarities to and differences from the basic forms of QPP3. Thus the 1st person sg. **ni**, exclusive pl. **me**, 2nd person deferential **le**, 3rd person **te**, and impersonal **sa** are all similar to the corresponding forms in the earlier text; but on the other hand EP1 has new conceptions of the 1st person inclusive pl. form **khe**, 2nd person "curt or imperious" **the**, 3rd person forms **se** and **je**, impersonal **ta** and **ja**, and reflexive **kwe** (**kwa**). The section on *old variations in forms* describes analogical developments such as 1st person sg. **ne** parallel to other forms in *e,* pl. **mi** parallel to *ni,* and 3rd person masculine **so**, **to**, with *se, te* "being then feminine."

The section on the ***functions*** *of the simple forms* explains that these could be used "either as *subjects* or as *objects* (direct or indirect)" with the word-order in Common Eldarin determining their meaning in the context of "the implications of the verb or sentence alone." But there was a tendency for them either to become inflexions on the verb stem, or to take on more emphatic forms when treated as a noun, and even to be "replaced by new specially *subjective forms.*" The section on "Pronominal forms associated with verbs" begins by describing the significant conceptual difference from QPP3 regarding the position of the subject pronouns in relation to the verbs. Tolkien says that "the older forms of the recorded languages" show that

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[6] Cf. Christina Scull and Wayne G. Hammond, *The J. R. R. Tolkien Companion & Guide: Reader's Guide.* 2006, p. 431.

[7] Cf. IX, pp. 145–8, 357, 375–6, for Christopher Tolkien's analysis of the dating of *The Drowning of Anadûnê.*

normally in Eldarin the verb was placed near the beginning of the sentence, and the order of nouns or pronouns following the verb was *subject, object, indirect or remoter object.* Tolkien tabulates the five different patterns in Common Eldarin of verbal stem followed by subjective pronominal element, objective (or general) pronominal element, or combinations of both. The section on *The special* ***subjective*** *forms* explains how these were derived by lengthening of the vowel in the pronoun, and either (1) strengthening the consonant by doubling it or adding a homorganic stop, or (2) combining the pronoun with one of the *number-signs,* plural **l** or dual **s**. For instance, the subjective forms corresponding to the 1st person exclusive *me* are the plural forms **mbē, lmē** and the dual forms **mmē, smē.**

Perhaps not long after making the latest changes to EP1 Tolkien composed a revised version EP2 to which he gave the title:

Eldarin Morphology

C.

Pronouns : *Demonstratives* : and *Correlatives*

The letter "C" was added in pencil, indicating the inclusion of the text in a comprehensive treatment of the grammatical features of Common Eldarin, the other two completed parts of which were similarly designated, correlating them with a listing in pencil on a separate sheet beneath their collective title written in ink:

Common
Eldarin Morphology

A. *Noun structure*
B. Verb structure
C. Pronouns & Demonstrative stems & Correlatives
D. Prepositions and basic adverbs
E. Numerals.[8]

These documents were eventually placed together in the same boxfile ("Quenya A").

EP2 was composed in ink on both sides of 12 sheets on unlined paper each measuring 6½ by 8⅝ inches. The pages were numbered 1 to 15 in pencil, with page 6 renumbered 6a, and a sheet with pages 6b and 6c inserted. There are two versions of pages 7 to 8 and 11 to 12. The original page 14 was rejected with cross-hatching in red and blue colored pencil, and expanded into a preliminary version of pages 14 to 15, itself later replaced by a further revision. All of the replacement pages, except for 6b and 6c, were composed in light blue ink. The earlier pages were not struck through, but were placed at the end of the document, the entire 12 sheets of which were left paper-clipped together. The resulting text in the original ink was essentially a fair-copy, but subsequently Tolkien made further revisions in red ink and pencil. As this was the latest treatment of Eldarin pronouns written with this level of detail, we give the text taking in all of the emendations, and cite the earlier readings and preliminary versions in the footnotes.

The text is divided into sections, numbered in the left margin from §1 to §15 in pencil. The highlighted headings follow the arrangement of EP1, as far as that extended, with additional parts at the end, incorporating topics from QPP1 and DRC:

[8] Cf. "Common Eldarin: Noun Structure" and "Common Eldarin: Verb Structure," ed. Christopher Gilson, PE 21, pp. xviii–xxii, 70–86; PE 22, pp. 88–91, 128–40.

§1–§2 *The Eldarin Verbal Pronouns.*
§3 *Functions of the 'Simple' pronominal forms.*
§4–§5 *The development of pronominal affixes.*
§6–§7 *The special 'subjective' forms.*
§8 *Reflexive forms.*
§9–§10 *The independent forms.*
§11 *The enclitic or inflexional possessive adjectives.*
§12 *Gender in Pronouns.*
§13–§15 *The Demonstrative Stems.*

The table of "oldest and simplest forms" given in EP2 §2, as first composed, is the same as that in EP1 after the changes made there in red ink; except that the 3rd person forms *se, te* and impersonal *sa, ta* are separated, with **se/sa** in the singular and **te/ta** in the plural column, and the analogical plural *tī* has been removed, because "the base *ti* had a special demonstrative function" (as further explained in §14). This is also largely true of the list of "subjective enclitic/inflexional forms and their variants" in EP2 §7 compared to the revised list of corresponding forms in EP1. Subsequently two significant changes were made in red ink in EP2 §2: 1st person inclusive **khe** was changed to **we**; and 2nd person sg. **the** and pl. **le** were replaced by **ke, de** with the singular vs. plural distinction removed, and only the difference of curt vs. deferential retained in the explanations. Corresponding changes were introduced in the rewritten replacement version of §7. For instance, the 1st person pl. inclusive forms **kkhē, lkhē, ñkhe** were replaced by "? **gwē/ñ(g)wē; mwē (lwē)**"; and 2nd person pl. "inferior" **tthē, lthē** were replaced by **kkē, lkē** and "superior" **llē, ldē** by "**ddē > ndē; ldē.**"

In the section on *the development of pronominal affixes,* Tolkien lists the Eldarin sentence patterns, similarly to the corresponding section of EP1, which differentiated them according to whether the pronominal elements are special subjective forms or general forms used by default as objects. In EP2 he first added the distinction between similar patterns where the verb stem is *transitive* and can have both subject and object, or *intransitive* and can only have a subject. In the course of revising EP2 §5, Tolkien expands the list of grammatical patterns to distinguish the categories: "transitive or 'full' verbs"; "intransitive or 'objectless' verbs"; and "impersonal or 'subjectless' verbs." He gives an explicit example of combining a transitive verb stem with an object pronoun to convey a passive sense: "Thus √SWAL 'wash': *swali-nĭ/ĕ* = '(one not named) washes me, I am washed'." This is paralleled in verbs that are inherently subjectless, such as *nemi-ne* = 'it appears to me, me seems', an example in EP2 that replaces *nimin(ye)* 'it seems to me' in QPP1. Tolkien also notes that a verb such as *rosi* 'it rains', "descriptive of weather-conditions or other similar processes," cannot take a subject; so that "to say either *rossē rosi* 'rain rains', or *rosi-sa* 'it rains', was not possible in CE or Q."

In EP2 §8 ***Reflexive*** *forms,* as first composed, three expressions of reflexivity were described: (1) with a 1st or 2nd person subject the pronoun could be repeated "in 'simple' objective form" as e.g. *njē-nĭ* 'I ... myself'; (2) with the subjects other than 1st person sg. the stem *jē* meaning 'the same, the one just mentioned' could be used, as in *swali-l-mē-jē* 'we wash ourselves'; and (3) in the 3rd person the reflexive stem *kwē* was used, as in *swalilkwē* 'they wash themselves'. The second of these alternatives relates to the conception introduced in §2 that the basic stems *je, ja* "always referred back to the noun or pronoun mentioned immediately before." Tolkien subsequently simplified this explanation of the reflexive by striking out the discussion of *kwē* in §8 with red crayon, and in §2 he replaced the mention of the stem *kwe* with an additional statement in red ink, that *je, ja* were "originally only normally used of 3rd person."

In §9–§10 *The **independent** forms,* the conception is similar to that of *disjunctive forms* in QPP1. They are normally emphatic, but also have *simple* forms used "as objects (especially remoter objects)" or stems with added inflexions or adverbial affixes, such as *sellō* 'away from him/her'. The *strong emphatics* were "related to the enclitic subjective forms" with a prefixed vowel, either *e* or *i*, like those pronouns described as "isolated uninflected emphatic" in QPP1. Their function continues to be stand-alone indications or answers, as in responding to "Who is there?" by saying *inni* 'I am', and also as emphatic subjects or following a negative particle, e.g. *emme utūlijēr la este* 'wé have come, not hé'. Tolkien hesitates about the nature of the prefixed vowel in these forms, at first saying that it was *e*, "except in the 1st sg. which had [i] as usual," and that this vowel "was in origin deictic." This may have inspired later revisions in red pencil and ink extending the use of the prefixed vowel *i* to the other singular forms; and after further changes to the basic pronoun stems were made in red in various parts of EP2, Tolkien rewrote §10 with the vowel *i* prefixed to all of the strong emphatic pronouns.

In §11 *The enclitic or inflexional **possessive** adjectives,* the conception is similar to that of the possessives in QPP1, except that EP2 only describes the forms that are attached to nouns. In discussing the fact that this includes nouns that are "abstracts of verbal origin" Tolkien gives as an example the Quenya greeting: *elen síle omentiemman* 'a star shines upon our meeting'. He subsequently noted in pencil that the possessive sense in 'our meeting' should be inclusive, and in the rewriting of §11 he used the form *omentienwan,* then emended the phrase to *elen síla omentielwan,* and later in pencil he gives the full greeting as: *Elen síla lumen(a)' omentielmo.* This seems to reflect a later change in the Quenya pronouns; and the rewritten version of §6 has a marginal note in pencil next to the discussion of 1st person pl. inclusive: "Q. inflex[ion] was *lme,* old[?] *ñwe.*" In a note dated Nov. 20, 1955, Tolkien gave the following tabulation:[9]

1st person distinctions.

I (1 sg.)	*ni*
I and others (not addressed)	*me*
I and thou/ye	*ñe*
we others (not addressed) and thou/ye *	
no orig. distinction? invented in Q.	*l + me.*

inye	*imme*	*emmo*
I	I and others	I and he/she/it
	inge	*engo*
	I and ye	I and thou
	* *ilme*	—
	we and ye.	

carilme was orig[inally] a var[iant] [of] *carimme,*
but after change of *de* > *le* and assoc[iation] of *l-* with
2nd person bears[?] specially[?] a sense of *me + le.*

As the subtitle of EP2 includes *Demonstratives* and *Correlatives,* it seems that Tolkien originally intended to include a description of all of the pronominal forms described in DRC. But in the event he completed only a section on *The Demonstrative Stems* (§13–§15). These were originally the same as the basic stems in the earlier work, except that *ya, sa,* and *ta* are now described as the adjectival forms *ja, sa, ta* of the consonantal bases **j-**, **s-**, **t-**; the most general deictic or

[9] Cf. *Words, Phrases and Passages in various tongues in* The Lord of the Rings, ed. Christopher Gilson, PE 17, pp. 13–14.

anaphoric particle is **e** rather than **ĭ**; and the form **ĭ** is listed as a vocalic variant of *j-* and "was the source of the 'definite article'." In the course of revision Tolkien eventually replaced the stem *khi* with two similar stems **kha** and **ki**, resulting in a somewhat more symmetrical set of forms *ja, sa, ta/tha, kha, si, ti, ki, en, e.* Each of these has variant forms, e.g. *sa* has an extended form *san(a)*, while *ki* has a lengthened form *kī*, extended *kin*, and adjectival *kinā*.

The functions of these demonstratives are similar to those in DRC with some differences: *ja* referred back to where the speaker was not facing, and was "apt to be used of *past time*"; *sa* pointed anywhere other than the speaker's 'here'; and *ta* similarly but to a point within view or near and present; *tha* pointed forward or to the future; *kha* was used to "indicate a second or fresh object of regard"; *si* and *ti* referred to the speaker's 'here', with *ti* including the position of the 2nd person, and lengthened *sī* meaning 'now'; *ki* meant 'that by you'; and *en* pointed to a distant object or time, and was combined with other stems to indicate more remoteness. Tolkien ends this final section of EP2 with a short paragraph (§15) noting the parallel between demonstratives *sa, ta, ja, tha, kha* and the personal pronouns *se, te, je, the, khe,* and thus that "**ĕ** had personal reference, and its inanimate counterpart, a weak vague 'it', was **ă**." This did not take into account the latest revisions in red ink to the personal pronoun stems in §2, *khe >> we* and *the, le >> ke, de,* perhaps as an oversight.

Common Eldarin Article

The final document we present in this issue is a treatment of the CE demonstrative **i**, and its further development and use as a definite article in Quenya and Sindarin. This is a typescript, most likely dating from 1969 or later, and contemporary with Tolkien's "Late Notes on Verb Structure."[10] There are seven typed pages, the first five of which are numbered and have the title "Article" added at the top in ball-point, and on page 1 "(CE)" was also added above (so we will abbreviate the full title as **CEA**). All of these pages have later revisions or insertions added in the margin, written in ball-point. There is a torn half-page inserted after page 4 with a note too long to write in the margins, and a full page written in ink with a nib-pen inserted between the unnumbered sixth and seventh typescript pages. The texts of these inserted pages will be given in the footnotes, at the points in the text to which they relate. Other changes are incorporated in the edited text, and identified in the footnotes.

CEA was placed by Tolkien in boxfile "Quenya C" at the beginning of a section of documents separated by a preceding cardboard divider marked "Article in CE & S." with an unmarked divider at the end of the section. Placed behind CEA are nine sheets of very rough and hastily written drafts, mostly in ball-point and treating the grammar of the Sindarin article, the consonant mutations after the article, and other grammatical distinctions marked by the presence or absence of mutations. Some of these drafts may have been preliminary to the composition of CEA, and we have included a page entitled "The anaphoric particle" at the end of CEA as an example. At the end of the boxfile section are two typescript pages with an overview of the grammar of Sindarin mutations, and a card from a bank in Poole, on which Tolkien wrote two brief and hasty notes of prospective topics.[11] The typescript text has been included here as an addendum to CEA. All of the full pages in this section are typed or written on Allen and Unwin waste paper, unused publication notices bearing dates in January or February 1968, of the type used by Tolkien for much of his late writings (XII 293).

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[10] PE 22, pp. 141–68. For correlations in conception see below, pp. 134 and 139, footnotes 3 and 20.

[11] Tolkien and his wife Edith moved to Poole in the summer of 1968.

CEA begins with an explanation of the use of the definite article in the Eldarin languages, and how this differed in some ways from the English use of *the.* For instance the article is never put before a proper name or a general plural: "*Anduin* ('long river'), never 'The Anduin' as English *The Rhine,* etc."; and "*Eldar nilir eleni* = '(the) Elves love (the) stars', in which no article would be used before the general plurals *Eldar* or *eleni.*" With a particular plural the article was used "when the group has already been referred to" (either explicitly or implicitly), so that when Galadriel, having mentioned *ilye tier* 'all paths' over the Great Sea as drowned in shadow, used the phrase *i falmalinnar imbe met* 'on the foaming waves between us', and "the article shows that all the group referred to is included."

In Quenya the definite article was undeclined, always short and unstressed *i,* or "colloquially often reduced to *y-* before vowels other than *i.*" CEA is thus concerned primarily with the origins of the Sindarin article and its grammar traced back to "Common Eldarin or at any rate early in the common development of Telerin" where it could express number, as dual **it(a)** and plural **im**, and had an "enlarged adjectival form ***inā**" which was emphatic. Tolkien elaborates how this developed into the Sindarin forms of the definite article, which were basically sg. **e**, pl. **i** before consonants and sg. **en**, pl. **in** before vowels, with certain exceptional situations and further ramifications including a variety of consonant mutations of the noun being defined by the article. In the singular the mutations were "vocalic," e.g. voiceless stops become voiced; voiced stops become spirants; and voiceless spirants remain unchanged, while in the plural they are "nasal," e.g. voiceless stops become spirants; voiced stops become nasal; and spirants remain unchanged. The nasal mutations of plural nouns beginning with voiceless stops as opposed to spirants were distinguished by the article *i* taking the form *in* before mutated stops.

Tolkien explains how these grammatical patterns involving the definite article with nouns beginning in consonants arose from historical sound changes. In the singular, the form *e* was combined with *vocalic mutation,* i.e. "initial consonants were treated as they would be medially between vowels in single words." In the plural *i* combined with *nasal mutation,* i.e. "forms developed by the contact of *-n* at the end of a word with the initial consonant of following words closely connected syntactically and in pronunciation." He gives examples of mutated nouns beginning with each of the possible initial consonants in Sindarin, first giving all of the vocalic mutations in the singular and then all the nasal mutations in the plural.

The typescript of CEA ends with what seems to be the heading of the continuation Tolkien intended but never composed: *Derivation of the forms of the S. definite article.* One of the hastily written documents placed following CEA bears a heading: "The anaphoric particle"; and this gives an overview of the conception of the prehistoric forms underlying the Sindarin definite article. Its first few sentences summarize the same facts about the Common Eldarin and Common Telerin article as laid out in CEA; but it also explains that the originally emphatic CE adjectival form **inā** had inflexions for number in Telerin (sg. *ina,* dual *inat,* pl. *inai*) and was used generally in Sindarin with the developments: sg. *inā* > *en(a)* > *en* and pl. *in(i)* > *in.* These forms of the article existed alongside those developed from the simple CT forms, sg. *i* and pl. *im.* The variant forms "apparently coalesced in the formation of the article" in Sindarin according to CEA, and here it is explained that the contrast between preconsonantal sg. *e* vs. pl. *i* was in part an analogical extension of the prevocalic contrast between sg. *en* vs. *in* that arose phonetically from Telerin *ina* vs. *inai.*

As a final addendum to CEA we have included the two-page typescript placed at the end of the section of documents in the boxfile containing CEA, to which we give the editorial title, "Sindarin Mutations." Tolkien begins by explaining that one of the factors leading to grammatical mutation of word-initial consonants was "the close phonetic association of words

in groups that were closely connected syntactically." He lists the chief groups, which are essentially: 1. *nouns* preceded by adjectives that define them; 2. *adjectives* preceded by nouns to which they are attributes; 3. *nouns* or *adjectives* following verbs of which they are the object or in a predicate; 4. *verbs* following their subject nouns; 5. *words* following prepositions or conjunctions; and 6. *nouns* preceded by the word for 'one, sole, only'.

The other factor leading to mutations was "the divergence between the development of consonants medially and in absolute initial position"; and in the closely linked groupings an initial consonant in the following word originally developed as if medial. Eventually these mutations "became features of grammar, and were in many points modified and formalized." For instance, a noun following a verb was originally mutated due to its position, "but it became a sign of its being the object"; so a noun subject placed after a verb was not mutated. Similarly, when nouns and adjectives were placed together in a syntactic relation "the second had a mutated initial according to phonetic development"; and this was maintained grammatically when the adjective preceded, which was the normal order in CE. When the adjective followed or when two or more nouns were juxtaposed, however, "there was hesitation; and in the Exilic period the regular usage adopted was not always the phonetic one."

Tolkien's description of Sindarin mutations in this typescript is mostly in general terms. Only one example of a mutated noun is given, in the phrase *pedo beth mellon* 'say the word (*peth*) *mellon*', cited in contrast to *pedo mellon a minno* 'speak, friend, and enter' where the word following the verb *pedo* is not the object and is left unmutated. Examples of juxtaposed nouns that do not show mutation are cited, such as *Galadriel Hiril* 'the Lady Galadriel'. The typescript ends abruptly in the course of describing the usual order of components in compounds, with "the descriptive or defining elements first," illustrated with several Quenya examples. A final note is about CE words for 'hand', as in Q *Lungumá, Lungumaqua* 'Heavyhand', ending with an incomplete sentence, subsequently deleted, and a marginal cross-reference added in ball-point to "Hands & Fingers," another contemporary text in typescript.[12]

[12] Cf. *Eldarin Hands, Fingers & Numerals*, ed. Patrick H. Wynne, VT 47 (see especially p. 19, where this note is cited).

Personal Pronouns.

The *object* pronouns (unemphatic) were agglutinated to the stem of the verb: see below.* The unemphatic *subject* pronouns were proclitic before the verb but did not (except in a few colloquial forms) coalesce with it. The unemphatic *dative* pronouns never followed the verb, if it was uninflected. Their normal place was *proclitic before* the verb, and between the subject pronoun (if any) and the verbal stem. Where the verb was inflected they could follow, especially where there was no expressed subject: as *antate nyen* "one gives it to me, it is given to me."[1] But this pattern is archaic surviving chiefly in verse.* In speech and prose the *dative* pronouns where *no* noun or pronoun subject was expressed were added to the indefinite *a-* "one, someone": *anyen antate/antas* "one gives it to me."

☞ The agglutinated pronouns can function as *dative,* indirect objects in the case of purely *intransitive* verbs incapable of a direct object, specially such as were 'impersonal'. So *nimin(ye),* it seems to me.[2]

But the enclitic (but *not* agglutinated) forms were still normally used as *direct* objects of the *gerund:* see Verbs. As *karie·nye, karié-te* "making me/it."

A curious point of Q. pronouns is the absence of a reflexive — instead of which there is a **non-reflexive** 3rd person.

Pronouns of the same number and person in one sentence are always held to refer to same person (or thing). Hence for *reflexives* of 1, 2 the ordinary pronouns are used. In the case of the pronouns of 3rd pers.

e | *te* *se* | *tí (ter)*

are held to refer to the same person. So

e·nakite, he bites him = he bites *himself*
se·nakiter, they bite them = they bite themselves.

If the reference is different the stem **the-** is used in oblique or aggutin[ated] forms.

e·nakithe = he bites him (another).

☞ The shortened form *-s* is not used [in] reflexives
ninakis, I bite it. *enakis,* he bites it. *enakite.*[3]

The mixed forms, a) *e·nakiter,* b) *se-nakite,* should mean

a) he bites himself and others associated
b) they bite him one of their number,

and such are the meanings in strict classical usage of these compar[atively] rare expressions; but normally in classical usage *the, tha* is used wherever it does not wholly agree with the third person subject.[4]

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[1] In this example original word *antata* >> *antate* in ink; and similarly in the second following sentence.

[2] This example was originally *nimine,* and Tolkien added: "NB. In dative function the short forms *-n, (-t), -l, -s* are *not* used"; but he later struck this through and changed the example to *nimin(ye),* both in ink. The two asterisks in the preceding paragraph each refer to this note.

[3] This note was added later in the top margin without an indication of where to insert it.

[4] This clause was altered in ink from:

but normally in classical usage {*-the, tha* is only used >> *-te, -ta* is only >>} *the, tha* is used wherever it does not wholly agree with the subject, i.e. after 1, 2 and 3 where of diff[erent] reference
ninakithe, I bite him. *kenakithe*
so that {*te, t* >>} *the, tha* have become reflexive.

enakite. senakiter.
tanakita. sanakitar.

☞ After 1, 2 *te, ta* is used. But if there are *two* 3rd pers. objects, *the* is used of the second, preferably the *indirect*, so

nithanantata = I give it to it (another).
niantata ha'thá, I give it and it another.[5]

so *the, tha* often[?] other[?][6]

cf. *e·venya ther ar la valya venyate·ko*
he heals these others but not can heal him(self).

The reflexive notion can be strengthened by **ko** enclitic
ninyen antanéta ko, I gave it to myself.[7]

Personal Pronouns[8]

Basic stems

Sg. 1. **ni-. nye-** is a Q. analogical form.
2 a. 'curt' **ke-, tye-**. Ancient variants.
b. 'polite' **le-**.
3 a. 'normal' **e** subject only : oblique **te.**
b. 'remote' **the.**[9]
☞ Was used when a second 3rd person was introduced and thus often = 'the other'. It was thus always *non-reflexive* with a third person subject. It has no special subject form as this was not often required.

Indefinite **ă-** only used subjectively and proclitic [always short ă].

Pl. 1 a. **me** : excluding addressee(s).
b. **we, ñwe** : including addressee(s). [The form *ñwe* chiefly subjective is prob. a Q. invention.]
2 a, b. making no basic distinction of number.
3 a. **khe** subjective ; **(te)* nte.**
b. **se** " ; **(the)** ste,** oblique.
* derived partly from *nte* initially (+ sg.).
** derived partly from older *ste* initially (+ sg.).[10]

---

[5] Both of these examples have false starts on the verbal forms: {*nithaantas >> nithaantata >>*} *nithanantata*; and {*nitā... >>*} *niantata.* For the 3rd person non-reflexive pronouns, apparently sg. normal *ta·*, remote *tha·*, and pl. *sa·*, see the earlier deleted table of conjunctive forms, in footnote 22.

[6] This phrase was inserted later, written hastily in ink.

[7] This note and example were added later, written sideways in the left margin. There is a false start on the verbal form: {*nitānta... >>*} *ninyen antanéta ko.*

[8] The heading *Personal Pronouns* suggests that this section on *Basic stems* was originally the beginning of the text, but Tolkien's subsequent arrangement of the manuscript pages shows that he intended this to follow the general remarks about the syntax of the personal pronouns in relation to the verb.

[9] To the right of this form Tolkien later added in red ink: "prob. partly reduction of *ste-*, which was in Q. normally reserved for pl. on [?anal(ogy)] of *nte.* but cf. *este*!"

[10] The 3rd person plural items were originally given as:

3 a. **khe** or **se** subjective ; **se** oblique **(ze).**
b. **se, the** " ; **the** or **nte** oblique.
the subjective is derived partly from older *ste* which reappears in certain derivations. *nte* which only occurs as enclitic is probably a Q. invention.

Dual. No basic forms. The third person developed duals with *-u* added to singular consonants.

3 a. **tŭ.** 3 b. **thŭ.**

Abstract (numberless, genderless) & anaphoric, refers to notions, ideas, things said.[11]

Subj. **ha-.** oblique **sa (za).**

☞ *e, te* is used of visible 'real' things.

Conjunctive Forms

		Proclitic (a) Subject	(b) Ind. Obj.	*Enclitic* Ind. Obj.	*Agglutinated* Dir. (or Ind.) Obj.
Sg.	1	**ni·**[1)]	**·nye**[2)]	**·nye**	**(-nye), -n.**
	2 a.	**ke·**	**·tye**	**·tye**	**-ke (-tye).**[12]
	b.	**le·**	**·le**	**·le**	**-le, -l.**
	3 a.	**e·**	**·te**	**·te**	**-te, -t.**[13]
	b.	**the·**	**·the**	**·the**	**-the.**
	Indef.	**a·**	–	–	–
Pl.	1 a.	**me·**	**·me**	**·me**	**-me(n).**
	b.	**ñwe·**	**·we**	**·we**	**-we(n).**
	2 a, b.	as sg. but with plural affix, if desired, to inflexions: **-ken, -len** etc.			
	3 a.	**(e·) i·**	**·ti (·inti)**	**·ti (·inti)**	**-ti.**
	b.	**the· (thi·)**	**·thi (·isti)**	**·thi (·isti)**	**-thi.**[14]
Dual	1 a, b; 2 a, b. as pl. but with dual affix *t*, if desired, to inflexion **-met** etc.				
	3 a.	**tu·**	**·tu**	**·tu**	**-tu.**
	b.	**thu·**	**·thu**	**·thu**	**-thu.**
Abstract		**ha·**	**·za**	—	**(-za), -s.**[15]

Associated with these are the affixed possessives, see below.

The forms of the *Indirect Object* may add *-n* before a vowel or final. The forms *·nyen* are usual as enclitics.

ni·tyen·akárat. I am máking it for you.

†*akárate·tyen.* it is being máde for you. (Prose *atyen·akáras.*)

The following changes were made in the original ink: "**khe** or **se** subjective" >> "**khe** or **inte** subjective" >> "**khe** subjective"; "**se** oblique (**ze**)" >> "**te** or pluralized **nte**" >> "(**te**)* **nte**"; "**se, the** [subjective]" >> "**se** [subjective]"; "**the** or **nte** oblique" >> "(**the**)** **ste**, oblique." In the two asterisked notes (added in connection with the last two of these revisions) the word "partly" was a later insertion in the original ink; and the notes were originally followed by two sentences, later struck through: "The affixed forms *sti, nti[?]* are prob. Q. inventions. Normally[?] 3 pers. affixed plural obliquely[?] suffix[?] *s. thi, ti.*" The last two words and three forms were allowed to stand in the original ink layer, but were subsequently struck out in red ink. In item 3 b. **se** was emended to "**se** or **iste**"; and below the deleted sentences Tolkien added: "The specializat[ion] of *ste* as pl. || to *nte* is Q." (both revisions also in red ink).

[11] This phrase was later revised in red ink to: "refers to notions, acts, ideas, things said."

[12] Original "**-ke (-tye), -t**[3)]" >> "**-ke (-tye)**" in ink.

[13] The forms **-te, -s** >> **-te, -t** in ink, and similarly in the next line **-the, -s** >> **-the.**

[14] In these two lines the following changes were made in ink: **se·** >> **he·**; **·si** >> "**·ti (·nti)**"; "**·si (·zi[?])**" >> "**·ti/·nte**" >> "**·ti (·nti)**"; **-sin** >> **-nte**; "**the·**[4)]" >> **se·**; **·thi, ·nti** (forms connected by a vertical brace) >> "**·thi (·sti)**"; "**·thi (·nti)**" >> "**·thi (·sti)**"; and **-thin** >> **-ste.** Later the following changes were made in pencil: **he·** >> "**(e·) i·**"; both forms **·nti** >> **·inti; -nte** >> **-ti; se·** >> "**the· (thi·)**"; both forms **·sti** >> **·isti**; and **-ste** >> **-thi.**

[15] The form **-za** >> "**(-za), -s.**" in pencil.

1) **ni·** appears to have been the genuine older form of 1 sg. stem, though a variant (assimilated to *ke, le, me*?) **ne** occurs in Eldarin languages.

2) **nye** is prob. modelled on *tye* (the specialization of which as an oblique form is a Quenya process). It was useful as an ending in distinguishing the 1 sg. object from the suffix *-nē* of past tense.

[**antanĭ*, gives me, and *antanē* > TQ *antane.*][16]

The shortened *antan* for *antanye* is either modelled on *antal, antat* or shows the variant *-nĕ* noted above.

The oldest short ending is *-s* which as *s* (< *th, t* final) shows was already final (with loss of *ĕ, ă*) in PreEldarin period.[17]

3) the shortened form **-t**, see Verbs.[18] Confusion with dual would hardly occur since a dual without object was immediately preceded by a dual noun or pronoun, *kiryat tūlat* "the 2 ships are approaching," but *kārat* = [is] making it, will be preceded by a sg. subject.[19]

In the early classical period it appears that a clear beginning (') was generalized from the numerous verbs having (') < ȝ < *g* so that coalescence was avoided. Thus *ni'anta,* I give (not *niyanta, niu̯anta*). But with the disappearance of (') in speech, and pronunciation of fully written forms, certain coalescences occurred.

ni was pronounced *niu̯* before vowels other than *ĭ*; with *ĭ* it coalesced: *ni·ista* 'I know' > *nīsta.*[20]

The pronouns ending in **e** remained syllabic before *a, o* as *ëanta* "he gives," *ëorta* "he raises," but

eĭ > *ī*:	*e·ista* > *īsta* 'he knows'.
eŭ to diphth.:	*ēūle* for *e·ūle* "he poured."
e·ĕ to *ē*:	*e·elta* > *ēlta* 'he speeds, sends'.

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[16] The abbreviation "TQ" was an emendation in the original ink, probably from "CQ." The brackets around these examples are Tolkien's.

[17] An "X" was written in pencil in the margin to the left of this sentence; and apparently at the same time the original form *antas* in the previous sentence was emended to *antat*, also in pencil. Following this is a sentence that was struck through in ink: "The suffixed possessives resemble the agglutinated pronouns with substitution of adjectival *-a* for pronominal *-e, o.*" Tolkien decided to add further notes about the Conjunctive Forms, and to discuss the Possessives after he had treated the Disjunctive Forms.

[18] This was emended in ink in the course of composition from: "the shortened form **-t** is TQ and ..."

[19] This sentence was inserted later in ink, written somewhat smaller and more hastily in the space below the original item and in the left margin. Tolkien actually wrote "*kārat* = are making it," but this was clearly a slip. Below this there is a fourth item which was subsequently deleted in ink (see footnote 14):

> 4) In TQ {**se/the** fell together in *se-* >> **si/thi** became *se/the* >>} **the/thi** became *se, si.* In consequence the form **nti** {replaces >>} more and more replaces oblique *thí.* {In nom. confusion >>} Seldom matters as the {nom. >>} weak nom. from of 3b is of rare occurrence, only used where describing 2 actions of diff. third persons. *e·karne ar the·kar... se·linner ar the·línaner* "they sang but the others were silent." There the emphatic **isti** can be substituted.
>
> For same reason the absence of special plural *the* does not matter {as >>} (also verb is defined as being plural [by the] subject).
>
> *the·kare,* the other makes.
> *the· karir,* .. .. ones make.
>
> In nom. **the** sg. pl. the confusion is obviated by pl. inflexion of verb.
>
> [*Item (4) ends at the very bottom of the page and on the verso an isolated sentence was written hastily in the bottom margin with an arrow possible indicating it belongs here:*]
>
> † This is {really rarely pl. >>} never pl. [as] an infixed pronoun.

[20] In this sentence the original word "blends" >> "coalesced" in the course of composition.

The pronouns ending in **–a**, *a, ha.* The *a* was lost with lengthening before *a, e, o. a·anta* "one gives" > *ānta; hānta,* it gives. Diphthongs were formed with *ĭ, ŭ. āūle* 'one poured', *aistane,* one learned.[21]

☞ These longs and diphths. being newer (and refreshed by awareness of sense) remained as a rule, except in rapid colloquial in common words, as *nistas,* I know (that).

The infixed *dative* forms usually take **–n** before a vowel, though elision (never of *yo*) is found, as *keny'antanet,* you gave it to me: for *kenyen antanet.*[22]

---

[21] This paragraph was emended in pencil from the following original:

The pronouns ending in **–a**, *a, ta, sa.* The *a* was lost with lengthening before *a, e, o. a·anta* "one gives" > *ānta; tānta,* it gives, *sāntar,* they give. Diphthongs were formed with *ĭ, ŭ. āūle* 'one poured', *taistane,* it knew, *saundar* 'they sank'.

[22] The Quenya examples were emended in pencil from: *keny'antanes* and *kenyen antanes.*

An earlier version of the table of Conjunctive Forms, with revisions mostly in the ink and partly in pencil, was later rejected with three diagonal strokes in pencil, and the back of the sheet reused for page (a) of QPP 1:

	Proclitic nominative subject.	dative ind. obj.	*Enclitic* dative		*Agglutinated* accus. (or dat.)	
Sg. 1	**ni·**[1)]	**a)nye**[2)]	**nyé{n}**	{**–ne, –n** >>}	**–nye, –n.**	{**–nye.**}
2 a.	**ke·**	**a)tye**	**tyé{n}**	**–ke, –tye** [*added:*][**–t**]	{or **–ke,**}	**–tye.**
b.	**le·**	**a)le**	**lé{n}**		**–le, –l**	{**–le.**}
{3 a.	**e·**	**a)the** [*added:*], **–te**	{**thén** >>} **thé, te**		⎧ **–the, –s**	⎧ **–the.**}
		[*variants added with braces:*]			⎩ **–te, –s**	⎩ **–te**
{ b.	**ta·**	{**a)ta** >>} **a)tha, –ta**	{**tá** >>} **thá, tá**	{**–ta, –s** >>}	**–tha, –ta**	**–tha** [*added:*], **–ta.**}
indef.	**a·**	{**a)na** >>} **–**	{**ná** >>} **–**		**–**	**–**
{refl.	**–**	**a)yo**	**yó**		**–yo**	{**–o** >>} **–yo.**}
Pl. 1 a.	**me·**	**a)me**	**mé**		**–me(n)**	~
b.	**qe·**	**a)qe**	**qé**		**–qe(n)**	~
2 a.	**ke·**	etc. as sg. but with agglutinated form			**–ke(n), –tye(n).**	
b.	**le·**	.. ..	.. .. ..		**–le(n).**	
{3 a.	**se·** ⎫	{**a)thi(n)** >>} **a)nti**	{**thí(n), thér** >>} **inti, thí**		**–ther**	~}
{ b.	**sa·** ⎭		{**tai(n), tár** >>} **inti, tí**		**–tar**	~}
{refl.	**–**	{**a...** >>} **yo**	**yo(n)**		**–yo**	
		only with expressed subject				
Dual 1, 2.	as for plural but with agglutinated forms				**–me(t)** etc.	
{3 a.	{**thu·** >>} **tu·**	{**a)stu**} ⎫ **a)stu**	(**a)stu, {thú** >>} **tú**		{**–thu** >>} **–tu.**}	
{ b.	{**tu·** >>} **thu·**	{**a)ttu**} ⎭ **a)ttu**	{(**a)ttu, thú**} **a)ttu, thú**		{**–tu** >>} **–thu.**}	
3 a.	**tu·**	**a)ttu**	**a)ttu, tú**		**–tu.**	
b.	**thu·**	**a)stu**	**a)stu, thú**		**–thu.**	

{In pronunciation and speech difficulty might occur {wh...} with the *Proclitics* where the verbal stem began with a vowel.

ni was pronounced *niy* [thus wr. *ni·anta,* pron. *niyanta*] but before *ĭ ...* } [*The brackets here are Tolkien's.*]

[*Added in the top margin:*]

sg. 3 a.	**e·**, {**ta·**}	**te**, {**ta**}	**té**, {**tá**}		**–te**, {**–ta** >>} **–s**	{**–te**, {**–ta**}}.
*b.	.. ..	**the**, {**tha**}	**thé**, {**thá**}		**–the**, {**–tha** >>} **–s**	{**–the**, {**–tha**}}.
pl. 3 a.	**se·**, {**sa·**}	**·nti**	**·nti, tí**		**–ter**, {**–tar**}	{~}.
b.	.. ..	**·lthi**	**·lthi, thí**		**–ther**, {**–thar**}	{~}.

* (b) is non-reflexive.

Disjunctive Forms

A. Isolated uninflected emphatic.

Sg. 1. **inye.**[23] 2a. **ekke.** 2b. **elle.** 3a. **ette.** b. **este.***[24]

Pl. 1a. **emme.** 1b. **eñgwe.** 2a. as sg. or when it was specially desired to mark plurality **ikkin, illin** (after next).[25] 3a. **issin.**[26] b. **isti(n).**[27]

Dual 1a. **emmet.** b. **eñgwet.** 2a. **ekket.** 2b. **ellet.** 3a. **ettu.** 3b. **estu.**

* Abstract **hā** e.g. in *há la i ni·taltane,* thát's not what I meant (referring to something said). *la há,* not that![28]

[Associated with these forms are the *emphatic possessive* adjs.

Sg. 1. **inya.** 2a. **etya.** b. **ella.**[29] 3a. **etta.** 3b. **esta.**

Pl. 1a. **emma.** b. **eñgwa.** 2a, b. as sg. 3a. **issa.** b. **ista.**[30]

Du. **emma, eñgwa. etta, esta.**]

These pronouns are not declined¶ and are as a rule only used alone or with negative *la* e.g. in answers or indications or expressions of surprise etc.[31]

¶ The plural *issin, istin* are declined as variants of *ní - thé* etc.[32]

They are thus the normal equivalents of English *here am/is, there is* etc. For instance: "Where are you?": *inne* "Here I am." "Who is there?" *inye, ette,* I am, he is (coll[oquial:] it is me, it is him). He took it, and where is it now: *este* "there/or here it is."

☞ NB not *elte* which would refer to *he.*[33]

They may however function as emphatic subjectives more emphatic than *ní* etc. In the third person they regularly do so.

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[23] The form **inne** was changed to **inye** in the original ink. Similarly in the second example of the use of these forms given below *inne* >> *inye,* although *inne* was inadvertently left unchanged in the first example.

[24] Above the form **este** Tolkien later began an annotation in red ink: "note[?] use[?] of *st* from *tt*" and below this "[*th* > ..."; but this was struck through and replaced by: "see under [?stem]" (also in red), which may refer to the annotation in red ink cited above in footnote 9, where the form *este* is mentioned.

[25] The plural forms **ekkin, ellin** were revised to **ikkin, illin** in the original ink.

[26] The form **issin** was emended to **inti(n)** in red ink, and in the left margin a note was added (also in red): "*inti* replaced *ikki* or *inki* because of simil[arit]y to 2[nd] pers[on]." The note was later deleted with a single stroke in pencil.

[27] The form **isti(n)** was emended to "**isti(n)** (and **issin**)," with an annotation: "note use here of oblique stem"; forms and annotation subsequently revised to: "**issin**, also **istin**," all changes made in red ink.

[28] This note was inserted later in the original ink.

[29] The form **elya** was replaced by **ella** in the original ink.

[30] The 3a form **issa** later emended to **inta**; and the 3b form **ista** >> "**ista** (not *issa*)" >> "**issa** (not *ista*)" >> **issa**, all changes made in red ink.

[31] This sentence and the accompanying footnote were revised in the original ink from:

These pronouns are not declined* and are used only alone e.g. in answers or indications or expressions of surprise etc.

* Except where in 3rd person they are identical with next group.

[32] This note is a footnote in the manuscript. It was revised in the original ink from:

¶ The plural *issin, istin* are used as emphatic declined forms: see over ☞.

[33] The reading of the form *elte* is clear in the manuscript, with visible space between the *l* and the cross of the *t,* although this seems to be the same pronoun as *ette* in the previous example, where the cross-bar touches the first vertical stroke; so perhaps the reading of that form should be *elte,* and similarly for the emphatic 3a pronouns in the lists above, i.e. singular **elte**, dual **eltu**, and possessive **elta**.

Emphatic Declined forms.

These *precede* the enclitic subject pronoun; but if the verb is inflected they may follow the verb.

ni·tyen·akárate, I am making it for you.
tyén ni·akára i kiryā, I am making the ship for *yóu.*
tyén ni·akárate or *ni·akárate tyé,* I am making it for you.
ni·tyen akára té, I am making thát for you.[34]

Sg.	(1)	(2a)	(b)	(3a)	(b)	
Nom.	**ní**	**ké**	**lé**	**elte**	**este**	or *inye* etc.[35]
Acc.	**nyé**	**tyé**	**lé**	**té**	**thé**	
Dat.	**nyén**	**tyén**	**lén**	**tén**	**thén**	
Gen.	**nio**	**tyeo**	**leo**	**teo**	**theo**	
Instr.	**nímen**	**tyénen**	**lémen**	**témen**	**thémen**[36]	
Adj.	**nína**	**tyéna**	**léna**	**téna**	**théna**[37]	
Poss.	**inya**	**etya**	**ella**[38]	**elta**	**esta**	
Advb.	**ni-sse**	**tye-sse**	**le-sse**	**te-sse**	**the-sse**	
stem	etc.	etc.	etc.	etc.	etc.	

Pl.	(1a)	(b)	(3a)		(b)	
Nom.	**mé**	**ñwé**	**issin**		**istin**[39]	
Acc.	**mé**	**ñwé**	**hí**	**issi**	**thé**	**isti**
Dat.	**mén**	**ñwén**	**hín**	**issin**	**thín**	**istin**
Gen.	**meo(n)**	**ñweo(n)**	**hion**	**ission**	**thion**	**istion**
Instr.	**ménen**	**ñwénen**	**hínen**		**thínen**[40]	
Adj.	**ména**	**ñwéna**	**hína**		**thína**[41]	
Poss.	**emma**	**eñgwa**	**issa**		**ista**	
Advb.	**me-sse(n)**	**ñwe-sse**	**hi-sse(n)**		**thi-sse(n).**	
stem	etc.	etc.	etc.		etc.	

[34] The explanation of the positioning of these emphatic pronouns and the examples were added later in the top margin of the page, written in the original ink.

[35] The nominative singular forms were first given as: **ní, níne; ké, tyéke; lé, léle; éte** or **ette; théte** or **este.** Later **ní, níne** >> **ní, ninye, níne; ké, tyéke** >> **ké, ketye, tyéke;** and "**éte** or **ette**" >> "**éte** (**é**) or **elte.**" Subsequently various alternative forms were rejected so that only one variant remained in each column and "or *inye* etc." was added at the right. All of these changes were made in the original ink.

[36] The row of instrumental forms was inserted in pencil and later overwritten in ink without change, except for original **tyémen** >> **tyénen** (which might have been inadvertent).

[37] The adjective forms were first given as: **níva, tyéva, léva, téva, théva.** The *v* in each form was later struck through and the revision to *n* indicated by "**n/**" in the right margin, all in the original ink.

[38] The original form **elya** was emended to **ella** in ink.

[39] The nom. pl. forms were first given as: **méme; ñwéwe; hín** or **issin; thín** or **istin.** Subsequently **méme** >> **mé; ñwéwe** >> **ñwé; hín** >> **hé,** and then **hé** deleted in turn; and **thín** deleted, all in the original ink. Later the 3rd person forms were revised in red ink: **issin** >> "[**hí**] or **intin**"; **istin** >> "[**thí**] or **issin**"; and a note was added above the latter: "for *issin* **isti** is also found." At the same time emendations were made in red ink to forms in the other cases: **issi** >> **inti, thé** >> **thí, isti** >> **issi; issin** >> **intin, istin** >> **issin; ission** >> **intion, istion** >> **ission; issa** >> **inta,** and **ista** >> **issa.**

[40] The row of instrumental forms was inserted in pencil and later overwritten in ink.

[41] The adjectival forms were emended in the original ink from: **méva, ñwéva, híva** and **thíva.**

☞ 2a, b. Do not normally mark plural. But where this is desired they may form inflexional pls. after model of 3. Cf. *ikkin.*

kín or **ikkin, lín** or **illin,** decl[ined] as *hín, thín.*[42]

	(1a)	(b)	(2a)	(b)	(3a)	(b)[43]
Du. Nom.	**mēt**	**ñwēt**	**kēt**	**lēt**[44]	**tú** or **ettu**	**thú** or **estu**
Acc.	**met**	**ñwet**	**tyet**	**let**	**tú / ettu**	**thú / estu**
Dat.	**ment**	**ñwent**	**tyent**	**lent**	**tún / ettun**	**thún / estún**
Gen.	**méto**	**ñwéto**	**tyéto**	**léto**	**túvo**	**thúvo**
Adj.	**metwa**	**ñwetwa**	**tyetwa**	**letwa**	**túva**	**thúva**
Poss.	**emma**	**eñgwa**	**etya**	**elya**	**etta**	**esta**
Advb.	**me-sset**	**ñwe-sset**	**tye-sset**	**le-sset**	**tu-sse(t)**	**thu-sset**
	etc.	etc.	etc.	etc.	etc.	
					or **túre**	**thúre.**

Abstract **há**, obj. **sá**, rarely further declined **sán**, **sánen** (no possessive), but **sō** genitive is use with *ma*[?] & *mane*[?], see correlatives.[45]

[42] This note on the 2nd person plural forms was added in the right margin.
[43] Tolkien did not provide headings indicating the persons for the columns of the dual forms, but these can be inferred from the forms of the stems.
[44] The original dual nominative forms **mémet, ñwewet, tyéket, lélet >> mēt, ñwēt, kēt, lēt.**
[45] The final clause in this sentence was added in hastily written pencil.

Possessives

- ☞ Such adjs. as *nína* do not = 'mine' but "of my sort, after my fashion" etc.[46]
- ☞ The suffix *-va* is not used in pronouns to form adjs. (like *kiryava*). This is no doubt partly because *níva*, etc. = "I shall be": see Verbs.

In classical Quenya possession: "my, thy, his" etc.: was unless specially emphatic expressed by adjectival suffixes, which except in the sg. 2a had same stems as the "isolated emphatics," replacing the pronominal ending by adjectival *-a*. The prefixed vowel was absent unless the suffixes were added to a consonantal stem.

Thus Sg. 1. **-(i)nya**; 2a. **(e)tya**, b. **-(e)lla**; 3a. **-(e)lta**, b. **-(e)sta**.
Pl. 1a. **-(e)mma**; b. **-(e)ñgwa**; 2a, b as sg.; 3a. **(i)ssa**, b. **(i)sta**.[47]
Du. as sg. except in 1 person, where they were as pl.

Normally these suffixes were added direct to the noun stem which was then declined like an *-a*-noun. But the possessives were usually added after the *full* adverbial suffixes *-sse, re, -nna, -na, -llo, lo,* when these were used with possessives at all (the short forms were preferred).[48]

So *tāl* : *tălinya* 'my foot' *hōnelya* 'your heart'
talin : *talinyar* 'my feet' *hōnelyar* 'your hearts'.

kiryamma, our ship : *-ammā; -ammō; -ammanen; -amman; -ammas; -ammal; -assemma, -annamma, -allomma.* The adjectival is *not* employed with possessives.[49]

Pl. *kiryammar, -ammai, -ammaion (ammaron), -ammainen, -ammain, -ammais, kiryammaina* but *-annammar, -ammaire* but *-assemmar, -ammailo* but *allommar, kiryalimman* etc.[50]

Du. *kiryammăt, -ammāt, -ammato, *ammanent* (but *-attament*), *-ammant* — *-annammat, -assemmat, -allomat.* The **u** duals were treated as sg. nouns. *larunya* 'my ears'.

But these complex forms became more and more replaced by the use of the separate *inya, etya* etc. placed *before* a noun. (Placed after they were very emphatic.) Especially where the noun was declined and had dissyllabic inflexion.[51] Such expr[essions] as *atarinya,* father! my father, remained always in use, but *inya atarenna,* to my father, *emmar atarillor,* from our fathers, became more usual.[52]

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[46] The original form *níva* >> *nína* in ink. The following note was added in the top margin.

[47] Tolkien later emended the plural 3rd person forms to: "3a. **(i)nta**, b. **(i)sta**, anal. **issa**," in red ink.

[48] This sentence was revised from: "But the *full* adverbial suffixes *-sse, -nna, -llo,* and *-ndon* (in form *-ndo*) were usually added after the possessive when used with possessives at all" (*re, -na, lo* being written above *-sse, -nna,-llo*).

[49] The form *kiryandomma,* originally included at the end of the list, was deleted in ink and the following sentence was emended from: "The adjectival is rarely if ever employed with possessives."

[50] Of the longer adverbial forms only *kiryainamma / -assemmar* were listed; these were emended to "*kiryammaina* but *-annammar,*" and the other two pairs of alternative forms were added. The preceding paragraph and the example forms up to this point replaced an earlier version struck through in ink:

Normally these suffixes were added direct to the stem; and were in any case obliged to precede the inflexions *-r, i, -n, -l, -s, -o*; but in the case of *-sse, -nna, -llo,* [inserted:] *li, -ndon* (which then took the form *-ndo*) these could be added to the possessives.

Thus *tāl,* foot, {*talinyā, talanya, talanyan, tal...* >>} my foot is *talinya* declined like an *a*-noun.

kiryamma 'our boat': {*kiryammā* >>} *kiryammă, kiryammā, kiryammō,* {*kiryammen* >>} *kiryammanen, kiryammanna* / or *kiryannamma, kiryamman, kiryassemma / kiryammasse, kiryammas, kiryammallo / kiryallomma, kiryammal, kiryammandon / kiryandomma.* The last rare. Adjectival form *kiryava* did not admit of possessive addition. **Pls.** *kiryammar, -ammai, kiryammaion* / or *-ammaron, kiryammainen, kiryammaina* / or *ainamma, kiryammain, kiryammaire* ({*kiryammasser* >>} *kiryammassen* / or *kiryassemmar*).

[51] The phrase at the end of this sentence: "and had dissyllabic inflexion," was added later in ink.

[52] The example originally written as *inyar atarinnar* was emended to *inya atarenna,* and a false start *inya atar* replaced by *emmar atarillor,* both in the course of composition.

Verbal Pronominal Inflexions

Exemplar *kărĭ* 'makes'.

	Singular Subject **kare**	*Plural Subject* **karir**[53]	*Dual Subject** **kare** or **karit**[2)54]
Sg. object :—			
1.	*karinye, karin*[1)]	*karinne*	*karinne*
2 a.	*karike* or *karitye*[55]	*karilke* or *-iltye*	*karistye*
b.	*karile, karil*	*karille*	*karille*
3 a.	*karite — karit*	*karilte*	*karitte*
b.	*karithe*[56]	*karinte*[57]	*kariste*
Abstract	*kariza, †karis*	*karilda*[58]	*karitsa*
Pl. object :—			
1 a.	*karime(n)*	*karilme(n)* [also *imme(n)*]	*karimme(n)*
b.	*kariwe(n)*	*kariñgwe*[59]	*karitwe(n)*[60]
2 a.	*kariken* or *-ityen*	*karilken* or *-iltyen*	*karistyen*
b.	*karilen*	*karillen*	*karillen*
3 a.	*karizin*	*karildin*	*karitsin* (*ittin*
b.	*karithin*	*karintin*	*karistin*[61]
Du. object* :—			
1 a.	*karimet*	*karilmet* [also *immet*][62]	*karimmet*
b.	*kariwet*	*kariñgwet*[63]	*kariñgwet*[64]
2 a.	*kariket* (*-ityet*)	*karilket* etc.	*karistyet*
b.	*karilet*	*karillet*	*karillet*
3 a.	*karitu*	*kariltu*[65]	*karittu*
b.	*karithu*	*karintu*[66]	*karistu.*

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[53] In the space below this form Tolkien later added a note hastily written in red ink: "infix is l except in 1 pers. *karilmen* late[?] use[?] to diff[erentiate] from dual."

[54] Original *karis*[?] >> *karit* in red ink. A note was hastily inserted in the spaces in this column, also in red: "infix is s. except[?] in abstract, {1a [???] & 1b.} *tte*, etc. is a Q. invention[?] [when?] *ste, sthe* fell[?] in *ste* [???] or[?] *-tt-* from[?] [use?] of 3a where *tt* is from[?] length[ened] *t.* also after[?] [variant?] *tsa.*"

[55] These forms were written one below the other with a brace to the right and a third form *karit*, which was subsequently deleted in the original ink. The forms "*karilke* or *-iltye*" in the next column and the plurals "*kariken* or *-ityen*" and "*karilken* or *-iltyen*" were each written similarly with a connecting brace.

[56] Originally *karite* and *karithe* were connected by a brace and a form *karis* was given as a variant to both of them. Later *karis* and the brace were deleted and *karit* added as a variant of *karite*, all in the original ink.

[57] The forms *karilte* and *karinte* were revisions to original *karinte* and *karilthe* in the same ink. Later *karinte* >> *karilthe* in red ink. At some point "*inte* ?" was added to the right of *karilte*, then deleted, all in pencil.

[58] Original *karinda* >> *karilda* in the same ink, and similarly in the next column original *karissa* >> *karitsa.*

[59] Original *kariñgwe(n)* >> "*karilwe(n)* [also *ingwen*]" >> *kariñgwe*, all in the same ink.

[60] The form *karitwe(n)* was later changed to *karizwe(n)* and "*itwe* ?" written above, all in red ink.

[61] The 3a, b forms were revised in the original ink: *karizin* >> "*karizin, karinte*" >> *karizin*; *karintin* >> *karildin* >> *karinten* >> *karinte* >> *karildin*; *karittin* >> "*karitsin, -ittin*" >> "*karitsin* (*ittin*"; *karithin* >> "*karithin, kariste*" >> *karithin*; *karilthin* >> *karintin* >> *karisten* >> *kariste* >> *karintin*; and *karistin* (left as is). They were later revised in red to: *kariti(n); karinti(n)* >> *karilti(n); karitti(n); karithin; karilthi(n); karisti(n).*

[62] Original *karilmet* >> *karilmet, imet* >> "*karilmet* [also *immet*]" all in the same ink.

[63] Original *karilwet* >> *kariñgwet, karilwet* >> "*karilwet* [also *ingwet*]" >> *kariñgwet*, all in the same ink.

[64] The original form *kariñgwet* was later replaced by *karizwet*, in red ink.

[65] Original *karintu* >> *kariltu* in the same ink.

[66] Original *karilthu* >> *karintu* in the same ink; and then later revised to *karilthu*, in red.

The obscured infixed number sign was originally
Pl. **l** (cf. *r*)/nasal (homorganic). Du. **t/s**.

{ *l* appears in all cases but Sg. 1a and 3b all numbers, where nasal appears (also in variant of 1a pl. du.). *s* appears in all cases but 3a (*t*). *karinne* may[?] be[?] [from?] either: *sne* or *tne*.[67]

The ending **-tye** instead of **-ke** was "short" and the vowel before it treated as such: so *kàritye*. Except in the dual *karistye* (where it was selected instead of *-iske* > *ikse* which was obscure in its rel[ation] to other dual forms) it was used in formal (archaic, and verse) language, with all verbs; but in ordinary language was confined to verbs in which the stem ending [is] in *k, h, ñg*, so *nakit/nakitye* "slays thee."[68] Similarly *-tye* is not employed after *st, sty* (*istake*, never *istatye*). The differentiation by which in disjunctive forms *tye* was used in the oblique cases is a purely Q. development.

The dual subjective **-t** and reduced 3rd person **-t** never in fact clash.[69] *Karit, karnet* can, e.g., only = "makes it, made it" immediately after a sg. pronoun or a sg. noun. *Eldat karnet* can only = "2 Elves made something" (later expressed as a noun). "2 Elves made it" is, of course: *Eldat karnette*.[70]

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[67] This statement on the infixed number sign and note about the distribution of variants was written in the margin above the table in the original ink. An earlier version in the margin below the table was deleted in the same ink: "The infixed number sign is {**s** (**z**) in 1 sg. and dual[?]} homorg[anic] nasal (Pl.) in 1 sg., 3b and in variant of 1a pl. & dual, also l- (cf. *r*). Dual **s/t**. 1a *s/t*, 2a *s*, 3b *s*."

An additional note was added subsequently in the upper margin and later deleted, all in red ink: "*karit* 2 sg. & *karit* dual do not clash since dual *karit* always prec[eded] by dual subj[ect] (noun)." This was replaced on the back of the same page with a longer version in red ink, later emended in blue (i.e. blue-black) ink:

> The dual *-t* {& 2 sg. obj. *-t* >>} an 3rd sg. objective *-t* can hardly clash since dual *-t* with no further affix occurs in {*abstracts* >>} intransitive verbs as *aldat ōlat* "two trees are growing" which could not be supposed to contain objective *-t*. Clash {is possible but unusual >>} is impossible also in case of transitives with suppressed objects: *Eldat karnet* {'two Elves did (that)' which could = made thee. >>} can only mean two Elves made something unspecified — or a noun that follows, *karnet* can only = 'made it' when immed[iately] prec[eded] by a sg. noun. It would prob. mean latter since other[?] would be usually expressed *Eldat karitsa* or *karitte*.

This was subsequently deleted in blue ink and replaced by the second following paragraph.

[68] In the first clause of this sentence the phrase "it was only use[d]" >> "it was used" in the original ink.

[69] After "reduced 3rd person **-t**" an uncompleted comment was deleted: "(chiefly used of things not pre..."

[70] An earlier version of this paradigm and notes, with revisions in the same ink, was deleted with a diagonal stroke in pencil and the back of the sheet reused for another part of the text:

	Sg. subject **kărĕ**	Pl. subject **kărir**	Dual subject **karit*** or **kărĕ {karu}**
1	*karine, [karin]*	*karinne*	*karinne*
2	*karike,* karitye*	*karilke*	* *karikke*
	karile, [karil]	*karille*	*karille*
3 a	*karithe* [karis]	*karinte* [arch. *-ilthe*] *-int*	* *kariste (itte)* †*karist*
b	*karita*	*karinta*	* *karista*
refl.	*kario*	{*karilyo(n)*} {*karinyon*}	
	pl.		
1 a	*karime(n)*	*karilme(n)*	* *karinwe*
b	*kariqe(n)*	*kariñqe(n)*	* *karisqe*
2	*kariken*	*karilken*	* *karikken*
	karilen	*karillen*	*karillen*
3 a	*karithen*	*karinten* [†*ithen*]	* *karisten*
b	*karitan*	*karintan*	
{refl. *ka...* >>} refl.		*karilyo(n)* (*inyon*)	—

Karine is not from older *karinĭ*, as is shown by the shortening *karin*, but from *-nĕ*, a variant stem, or assimilated to *tye, le* etc. The form **karin** is early and the most usual since *-ne* < *nē* was suffix of past, so *antane* = gave, hence *antan* 'give me' was preferred.[71]

Notes.

1) The shortened forms Sg. sg. **-n, t, -l, -s** were commonly used in the aorist, and generally in dialogue.[72] The shortened sg. 2 sg. a. *karit* however was chiefly used after the obsolescence [of] the forms with *dual subject.*[73]

2) Pair-nouns such as *laru* 'pair of ears' were syntactically singular and in best classical usage took *singular subject* verbs (*kare* etc. throughout). Since such duals were the longest to survive, and the ordinary numerical dual went out of use even in later classical period, all the forms of *Dual Subject* became obsolete, and are never used in TQ.

*[74] These forms all became obsolete in TQ. The longest to survive were *karithu, karitu; karintu* with reference to a pair-dual in **-u**: such as *antaru* "parents." So *ontarunya — nimelithu* = "my parents — I love them." TQ *nimelizin* of personal pairs.[75]

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	du.			
1 a	*karimet*	*karilmet*		* *karinwet*
b	*kariqet*	*kariñqet*		* *karisqet*
2	*kariket* / *karilet*	*karilket* / *karillet*		* *karikket* / *karillet*
3 a	*karithu*	*karintu*	[*ilthu*]	* *karistu*
b	*karitu*	"		
			refl.	* *karityo* {(*-ityu*)}.

* pair nouns in **-u**. Usually two sg. concerned. {as dual nouns are mainly syntactic sgs., *laru*, pair of ears. Sg. was usually used, and[?] espec. in view of *karit* = it makes thee. *karit* soon became obsolete, and so all dual forms except[?] pairs[?]}.

* for *ike*, {**ite** after *ng, k. nakite*, slays thee, or *nakitye* >>} **itye** is preferred af[ter] *k, ng* as *nakitye*. note accent is *nàkitye*. After obsolescence of dual, in[?] TQ *nakit* [the?] form[?] in short[ened?] ...

[71] There was a false start on this paragraph: "The long form karine with *nĕ* < *nĭ* ..." This was struck through before being completed. Later the entire paragraph was deleted with diagonal strokes in red ink.

[72] In the list of shortened forms of singular subject singular object endings, **t** was inserted later in the original ink.

[73] This sentence was revised in the original ink from: "The shortened sg. 2 sg. a. *karit* however was a TQ form only developed after the obsolescence after the forms with *dual subject.*" The second "after" seems to be a slip. Later a sentence was added, emended, and then deleted, all in red ink: "The two forms {only >>} do not clash {in such case as [???] *neret karit* >>} since *karit* can only occur when pairs[?] are[?] object."

[74] This note was originally numbered "6)" and preceding it were three notes later deleted in blue ink:

3) For this an archaic form showing interior **-l-** *karilthe* is found. This should have given TQ *karilse* but became obsolete. [*The text of this note was emended in red ink to:*] This archaic form *karilthe/a* gives TQ *karilse/sa*, cf. 5), 7). [*Later* "TQ *karilse/sa*" >> "TQ *karilse*" *in pencil.*]

4) In *plural* and *dual object* only 2b. is given because the use of 2a. **ke/tye** for [>>] in addressing more than [one] person was rare [>>] comparatively rare. The plural or dual forms of 2 *a* and *b* are however always formed by adding **-n, t** to the corresponding singular: so *kariken* would = *makes you* (inferiors).

5) In archaic period also *karilther/ar*, see 3). [*Emended in red to:*] arcaic *karilther/ar* > TQ *karilser/sar*, see 3), 7). [*Later the forms were revised in pencil to:*] *karilther* > TQ *karilser.*

These notes were apparently written for the earlier version of the table, given in footnote 70. The numerical cross-references were never added there, but note (3) refers to the Pl. subject sg. obj. 3a form, and presumably note (5) refers to Pl. pl. 3a, although the obsolete ending there is *-ilthen* rather than *-ilther.*

[75] This sentence was revised in the original ink from: "TQ *nimelither* of animate pairs; but *nimelita*, sg. of inanimates." At some point the second *i* in was emended from *e*, or vice versa. Originally following this note on the back of the same sheet were two more notes with various revisions, but later all deleted:

Gender

So far **gender** in pronouns has been omitted. There was originally in Eldarin no such thing as gender, and a pronoun such as **e** referred to *he/she/it.* But there was from the first a distribution, fully elaborated in Q., between "persons and things": objects in a visible, tangible, audible world (or in one imagined) and facts, statements, ideas, opinions etc. That is *e* etc. could not be used like *it* in English in such an expression as "as for *what* you say, *it* is absurd." For such uses there was an "abstract" pronoun with stems **kh-**, **s-** (of personal pronouns) but *sundóma* [a]; or the reference particle [i].[76]

In Quenya these took the form **ha** subjective, **sa** objective.[77] For their syntactic use see below.

Cf. *háye,* that is (so), "yes" (*haie*), *nístaza,* I know it, "I am aware of it, quite so."

In Quenya otherwise the genderless nature of pronouns remained normal. The gender of the person referred to was only indicated when important, or to avoid confusion — which occurred less often than it would in English owing to the possession by Q. of a pronoun of the fresh third person: **the.** In such cases *i·nér, i·nís* 'the woman' could be used. But Q. also developed something approximating to "gender" in the distinction being ending **ŏ** (*uu̯ō*) for masculine creatures; and **ē** (*ii̯ē*) for feminine creatures. This was most clearly marked in "agental" nouns: as *qentaro* m., *qentarē* f. "minstrel." **ie** was frequently used to derive feminines from masculines as *tár,* lord, king, *tárie,* queen. In pronouns (*not* preverbal enclitics) by change *-e* > **o** masculines were[?] made, [e.g.] *umano,* some man. The fem. if required had **ie,** [e.g.] *umanie.* Hence *ino, inie* part[ly?] = *he/she* and could be used unlike *i·nér, i·nís* of any animal or creature of any age.[78] So that in many pronominal forms a quadripartite distinction *could,* if required, be made between *he / she / it* (real thing) */ fact.* So that *tăno* = that man; *tanie,* that woman; *tane,* that thing (or person if definition was unnecessary); *tăna,* that adj. or as n. 'that fact', *sano, sanie,* the man (named) etc.[79]

Notes, cont. :—

7) Cf. 3), 5). {Also} archaic *karilthu* > TQ *karilsu.* [*Added in red ink:*] rarely used even with reference to dual-pairs like *laru.* In [>>] The sg. is usual[ly?] *karit(a).* [*This whole note was deleted in blue ink.*]

☞ The ending **-ityе** for **ike** can be used with all verbs (only with Dual Subj. did it replace **iske* prehistorically) but with verbs who[se] stem ends with a *k*-series consonant, *k, ñg, h* **-tye** is usual: *nakitye* "slays thee." Similarly **ke** is normal after *st, sty.*

The endings (dual subj.) **-itte, itta** were favoured after *s, ss, st, sty;* but both early became obsolete, as noted above. [*This sentence was struck through in pencil.*]

[76] In this sentence the phrase "with *sundóma* [a]" was emended to "with stems **kh-**, **s-** (of personal pronouns) but *sundóma* [a]" in the course of composition. The brackets indicate pronunciations.

[77] This sentence originally ended in a parenthetical that was struck through in the same ink: "(*i* did not develop pronominal forms but became used as[?] a *the* or *that* [equivalence?])."

[78] These five sentences were written in the left and top margins in the same ink to revise and expand one sentence in the original: "But {from[?] the >>} Q. also developed affixes {**-nō** pronominal[?] [???] >>} **-nŏ** referring to males, **-rĕ** to females, {**-nă** to facts >>} while **ā, -nă** were used for facts." In the marginal text original *qentarie* was revised to *qentarē,* possibly in the course of composition.

[79] In the course of composition "it or he / she" >> "that thing (or person if definition was unnecessary)"; and *tăre* >> *tanie* and *sare* >> *sanie,* in the same ink. A note at the bottom of the page was deleted in ink:

deriv[ed] from stem	**nō-**	male	*noite,* male, masculine	*ăno,* a male creature
	rē-	female	*rīte,* female, fem[inine]	{*ăre* >>} *anie,* a female creature
	nā-	thing	*naite*	*nătă,* a thing, object.

-re dissimil[ated] > *le* after *r.*

The referential particle **i** thus developed *ĭno, inie* virtually = *he/she* (who), *ina,* the fact (that), or adj.[80]

But note

(a) that Quenya used these "gender forms" much less frequently than English he/she.

(b) that *gender* was *sex* and could be applied to all creatures and animals and plants that showed sex, but to *no other things.*

☞ "Personification" of abstracts (like victory, virtue, patience); or of objects such as city, land, country, river, mountain were neither part of Eldarin imagination nor of Eldarin syntax. This sex distinction was, however, in actual usage as far as *pronouns* are concerned normally only applied to "rational," or as the Eldar said "speaking," creatures (of whatever kind or race).[81]

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[80] This sentence was revised in ink from: "The referential particle **i** thus developed *ĭno, ĭre, ĭna* virtually = *he/she* (who) (*ina* was seldom used, being replaced by *e* etc. or *să/săna*)." An earlier rejected version of the treatment of Gender up to this point follows the rejected notes given above in footnote 75:

There was no *gender* in Eldarin. **e / te** = he, she, it. Where it was felt necessary or desirable to mark *sex*: e.g. "*she, that woman*["] (not the man who might be referred to), the words {man, *nĕr* / woman, *nīs* with or without *e/te* >>} 'the man', "the woman," *i·nér, i·nís* could be used. These in the nom. and objective could be reduced to *ĭnĕr, ĭnis.*

[*Added above:*] But there also appears a pronoun *it* that {no} does not refer to *visible things* but to ideas, statements, clauses, nom. **ha·**, {oblique} {**sa** >>} **ra / za** which is enclitic to verb but *not* agglutinated.

So: "it was *he* (the man) who said {that >>} it," {*ĕnĕr* >>} *inér e·qentes* {/ or *iner*}; "it was she (the woman) who did it," {*enis* >>} *i·nís e·karnes* {/ or *inis*}. {The *ener* and *enis* are declinable, but the oblique cases have the stems {*thener-, thenis-* >>} *tener-, tenis-* (occas[ionally] *thĕnĕr, thĕnis*). The plurals are *hĕnĕri, henisi,* obl. *seneri, senisi.*}

But also the forms of the demonstrative adjectives could be used, q.v. {*ino/ire ...*}

ĭno / ĭre = the man referred to, the woman referred to.

The following sentence and entire table were deleted in ink before the preceding text was rejected:

Archaically the stem could be elaborate with masc. suffix {**uu̯ō** >>} **ou̯ō**; fem. suffix **ei̯ē**.

{So >>} In that	*tuo,* N.A.	dat. *tuon*	= he, him	or	*thuo, thuon*
	tie "	" *tien*	= she, her		*thie, thien*
pls.	{*suor*	*sier*		or	*thuor, thier*}
	{*suoi*	*sī*			*thuoi, t...*}
	{*suoin*	*sin*			*thuoin* >>}
	tuor	{*sier* >>} *tier*		or	*thuor, thier* etc.
	tuoi	{*tí* >> *tiē* >>} *tie*			
	tuoin	{*tín* >>} *tien.*			

[Note in margin:] *tie, tier* all *thier*[?].

[81] This sentence was revised in ink from: "This sex distinction was a distinction applied only to rational, or, as the Eldar said, speaking creatures — divine, elvish, human, dwarvish, orkish etc. — or certain of the animals or birds. In actual usage however, the personalized forms as far as *pronouns* are concerned, the personalized forms, such as *ino, tano,* were only applied to rational or as the Eldar said speaking creatures (of whatever kind or race)." The revision may have been made in the course of composition.

√NERE- = full grown man. *neríte* = manly.

√NIS- = full grown woman. *nizíte* = womanly.

√YON- = male creature of any kind or age. But since it was so commonly used of males *not* full grown in Q. it developed sense "son" or young man.[82]

√WEN = female of any kind or age, but (as above) in Q. = daughter, maiden.[83]

Manwe etc. contain a stem or suffix √EWE, WĒ originally abstract. *Voronwe* = steadfastness. In EN male names (since *Boronwē* was feminine) were made masculine by add[ition] of *-ko*, hence *Bronweg*.[84]

Q. also developed suffixes **-ō̆, uu̯ŏ** for male or masc. agents, **-ē̆, ii̯ĕ** for feminines.[85] The latter was most frequently used.

Also espec[ially] after *rō, nō* agent **ʹzē̆**, as

qentaro,	*karno*
minstrel	wright
qentarōze	*karnōze.*[86]

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[82] This sentence was a replacement in the original ink for: "*yonda* = manly, masculine." A footnote about this root was added and later deleted all in the same ink: "* alter YON- from sense 'son' or make special Nold. devel[opment] *yon* > son (since also used of males *not* fully grown) and WEN to maiden or daughter."

[83] Original "*wenda, wenda* = female" >> "but (as above) in Q. = daughter, maiden," in the same ink.

[84] These etymological notes were written in the same ink on a half-slip pinned to the page containing the preceding paragraphs, which originally continued with a text later deleted with a diagonal stroke in ink:

Note *nér* = man, fully grown male *person* of any of the three kindreds, elf, {m... >>} human, dwarf only. *nís* = woman similarly. [man in the sense, a human being, was *atan*: or {*fírimo*[?] >>} *fírino, fírile* (f.).]

but *noa, noito* was a male (of any sort of maturity, age, or kind), *rea, ríte,* a female similarly.

☞ The repetition of personalized forms is avoided. So

mane tano? who is that man (not *mano*).

mane tare? who is that woman.

[85] The suffix originally given as **-ŏ̆** >> **-ō**; and **-ĕ̆** >> **-ē**, both in the original ink. This sentence was preceded by a paragraph and note, which were later deleted with a large pencil "X":

Q. also developed forms from ONO/NŌ "beget" in sense 'male' {*noa* >>} *nóna,* any male creature, or adj.[?] 'male', from {GERE/GRÉ >>} ERE/RÉ 'bear, produce' {*rea* >>} *réna,* female. Cf. also *noite, {noina,} {noian(a)*[?] >>} *nónima; {ríte* >>} *réte, {réna,} {reana*[?] >>} *rénima.*

stress[ed] *ei* in most syll[able]s > *é.* unstress[ed] > ī
" *ou* " " > *ó.* " > ū.

[86] This sentence and the examples were added in pencil.

Quenya. [Version 2]

Personal Pronouns

Basic forms.

First person.	1 *a*:	I, me: **ni, nye.**
	b:	we (exclusive): **me.**
	c:	we (inclusive): **ñwe, we.**
Second person.	2 *a*:	you (curt): **ke, tye.**
	b:	you (polite): **le.**
Third person.	3 *a*:	he, she, it: **e, te.**
	b:	" " " **the.** TQ *se.*[87]
	c	.. .. .. ***khe**, TQ *he.*
	d	"it" **sa.**[88]
Indefinite		**a.**

These bases are for the most part common Eldarin and are found in the other Eldarin languages with similar (though not identical) functions.

The original base of 1*a* appears to have been **ni** differing from all the other personal pronouns in having *sundóma* [i] not [e]. In Eldarin a variant *ne* was developed, especially in unemphatic use partly by phonetic process, partly by association with *me.*[89] This **ne* appears in Quenya verbal inflexion: see below. **nye** appears to be a Quenya innovation, modelled on the variation *ke, tye* (older **kɨe*) which is ancient. It could only appear after the development in Q. of initial *ny-*, which did not occur in CE, from [ŋɨ]. The specialization of *nye* as an *oblique* form was probably due to its convenience as an ending distinguishing the 1sg. object from the suffix **nē* of the past tense.[90] For instance, **antanĭ* "gives me" and **antanē* "gave" would both produce in Q. *antane.* Hence Q *antanye* "gives me."

The form **ñwe** is also probably an invention in Quenya: a nasalization of **we** (which appears in the other languages and also in Q. in verbal inflexion) to bring it in line with the nasality of *ni, me.*[91]

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[87] The forms originally given as "**the** (*se*)" were emended to "**the.** TQ *se.*"

[88] The list of *Third person* forms originally ended with a third item: "*c* 'it': **ha, sa.**" Tolkien tentatively relabelled this item *d*, then revised it to "*c* .. .. .. ***khe**, TQ *he*," and added a new item: "*d* 'it' **sa.**"

[89] This sentence was later revised in pencil to: "In Eldarin a variant *ne* was developed, partly by phonetic process in unemphatic use, partly by association with *me.*"

[90] These two sentences were later revised in pencil to: "It could only appear after the development of initial *ny-*, which did not occur in CE, but in Q. was developed from [ŋɨ]. *nye* in Q. was only as an *oblique* form not as subject, a specialization that was probably due to the convenience of *nye* as an ending distinguishing the 1sg. object from the suffix **nē* of the past tense."

[91] The first page of a preliminary version of the text was deleted with a large X in pencil:

Quenya

Personal Pronouns.

Basic forms

As in Common Eldarin there was originally no distinction of number (or gender) in these stems. Number, dual or plural, is implicit in the two forms of "we," but those were distinguished from "I, me" not as plurals in form but as distinct stems, representing distinct pronominal notions.

First person	1 *a*:	"I, me": **ni, nye-**[1)]
	b:	"we," excluding the addressee(s): **me.**
	c:	"we," including " " : **ñwe, we.**

The form **a, sa** is another Quenya development. It is probably in origin a blend of Eldarin **ga* indefinite "someone or thing (unknown or unnamed)" and *sa-* stem of one of the demonstratives (see below). There was no distinction in Eldarin of *gender* in any of the pronouns; but Quenya developed a distinction in the case of "it" between *it* referring to object (real or visible: "primary things") and *it* referring to *words,* notions, ideas, general states or circumstances, abstracts. For the latter the abstract or impersonal *a/sa* was used.[92] On the uses of the "impersonal" form see below.

The development of the forms derived from these bases was in all the Eldarin languages varied and rich, if most so in Quenya. A large part of the development, especially in the department of verbal inflexion, occurred after the separation of the individual languages, and so they differ considerably one from another. For the understanding of the Quenya development it is necessary to consider the normal sentence structure, particularly with regard to verbal expressions, both in Common Eldarin and in Quenya.

The normal word-order in a simple sentence was *subject — verb — object — indirect object* (if any).[93] See notes on the declensions. Where no special emphasis was laid on the pronominal elements this order was also normal when subject, object, or indirect object were expressed by pronouns.

In Eldarin simple sentences with unemphatic pronouns grouped about a verb tended to become agglutinated into a single word, the immediately following pronoun especially being thus reduced to an *inflexion.* The subject pronouns were proclitic but, except in a few common expressions in the spoken language, did not coalesce with the verbal stem.[94] It thus comes about that the verbal inflexions of Eldarin and Quenya in particular express *the object* of the verb not the subject.

In Quenya a change took place in the placing of the *indirect object* (especially when as usual it referred to persons or living things). Where no direct object was expressed, and especially in "impersonal" verbs like √NIM- "it appears, occurs to (one's mind)" the agglutinated forms could express the indirect object, or what we feel to be such, as *nimin (niminye)* "it seems to me, I think." When however two objects occurred, or where the object expressed might owing to the nature of the verb be taken as direct, the *indirect object* became more and more commonly (when it was a pronoun) *proclitic* before the verb immediately after the subject. It could not be

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Second person.	2 *a*:	curt form or imperative:	**ke, tye.**
	b:	polite " :	**le.**
Third person.	3 *a*:	"he, she, it" :	**e, te.**
	b:	.. .. ..	**the, (ste).**
	c:	"it" :	**ha, sa.**
Indefinite	*d*:	it, someone/thing	**a.**

On the distinctions in the use between the various forms see below. These bases are {all >>} mostly found in Common Eldarin (though not necessarily with identical functions in other languages). **nye-** is an analogical form developed in Quenya on the model of *ke, tye* (older **kye*), where the variation is ancient. Since Eldarin had no initial *ny* this form could only be produced after the development in Q. of CE *ŋɻ-* > *ny*. The aberration of 1*a* in having *sundóma* [i] against [*e*] of all other personal pronouns was partly responsible. The form **ñwe** is probably also a Q. innovation (a nasalization of older **we**) to bring it in line with the nasality of *ni, me.*

[92] Tolkien drew a box in pencil around these two sentences (i.e. "There was no distinction ...").

[93] This sentence was emended in ink from: "The normal word-order in a simple sentence, where no special emphasis was laid upon the pronominal elements, was *subject — verb — object — indirect object* (if any)." From the phrase that was struck through an arrow points out the fact that the thought was taken up in the second following sentence.

[94] This sentence was emended in ink from: "The subject pronouns were proclitic but remained, except in a few common expressions in the spoken language, unmerged with the verbal stem."

placed so where no subject was expressed since weak pronominal elements alone before a verb were subjects; in consequence the "indefinite" subject **a** was then used. Thus the older type *(a) antate nyen* "(one) gives it to me" became obsolete, surviving mainly in verse; and the normal expression was *anyen antat(e).*

There thus grew up three varieties of pronominal elements.

1. weakest agglutinated or inflexional: limited to uses as (a) unemphatic verbal objects; (b) unemphatic possessive adjectives agglutinated, in classical language (they became obsolescent in Tarquesta), to noun-stems.
2. weak unemphatic pronouns (inflected or not) which though often used proclitically or enclitically did not coalesce with verbal or noun-stems. These were chiefly used as subjects before a verb, or as indirect objects. Only in archaic language or for the convenience of verse was the *direct* object expressed in this way.
3. strong emphatic pronouns. Where these were used no corresponding weak forms were used, as a rule.

Quenya pronouns.[95]

Notes on the functions of the bases.

The distinction between 1*b* "we" that excluded the person(s) addressed, and 1*c* "we" that included them, was and remains maintained in Quenya of all periods.

The form 2*a* was sometimes called the "imperative" form, since it was naturally used in issuing actual commands; but it was by no means confined to such use.[96] The form 2*b* **le** implied deference, for whatever reason (permanent or temporary); but *ke* did not necessarily imply the assumption of superiority. Among the *Eldar* **le** was obligatory when addressing any "superior" (in birth, rank, or merely temporary function); and it was normally used by all younger persons to those markedly older (whatever their relative rank), and so at all times by children to their parents. It was also commonly used out of courtesy to strangers. But **ke** was normally used among equals in age or rank, and by the older to the younger; it thus had a tone of familiarity and affection in many cases.[97] For a parent to use *le* to a child or friend to friend was to show displeasure by frigidity.[98] But the use of *ke,* when *le* was customary, could be curt or offensive. The gravest offence was to use *ke* to an elder stranger. Between men and women *ke* was only used by brothers and sisters, lovers, and the wedded. For a man to address a woman who was in none of these relations to him (or vice versa), could be offensive (if not, plainly a step in courtship) — as its most natural implication was that the one addressed was a servant. In fact servants were addressed as *ke* or *le* according to their age and the age of the speaker. But it was not held offensive or incorrect (even if peremptory) to use *ke* to any servant or person under orders when issuing a command as such.[99]

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[95] This heading has a question mark to the right of it, perhaps indicating uncertainty where to include the Notes.

[96] This sentence was later revised in pencil to: "The form 2*a* was sometimes called the "imperative" form, since it was used in issuing actual commands; but it was by no means confined to this use."

[97] This clause was later emended in pencil to: "it thus had in many cases a tone of familiarity and affection."

[98] In this sentence the original phrase "a man to use it to a woman not nearly akin" was revised to "a parent to use *le* to a child or friend to friend" in the course of composition.

[99] In the first of these two sentences the phrase "and the age of the speaker" was inserted in ink; later they were revised in pencil to: "Though in fact servants were addressed as *le* by those younger than themselves except in giving explicit commands, it was not held offensive or incorrect (even if peremptory) to use *ke* to any person under orders when issuing a command as such: the function of the command overriding all other conditions."

The Third person pronouns were distinguished as "first party," "second party," and "third party." The normal and CE basis of the simple anaphoric third person was **te.** There also existed in Eldarin a simple **e** indeclinable. This was specialized in Q. as the subjective (nominative form), but only used as a verbal proclitic (cf. French *je* as the proclitic 1st person). The use of the other stems can only be understood by consideration of the Eldarin and Q. expression of the reflexive. There was *no* reflexive pronoun.[100]

Pronouns of the same number and person in one sentence were always held to refer to the same person (or thing). Hence for the reflexives of 1 and 2 the ordinary pronouns were used. In the case of the Third Person *e|te* were also held to refer to same person or thing. Thus *e·nakite* "he bites him" means "he[A] bites himself[A]." When a new third person is introduced **the** is used (cf. √ETHE-, other). So *enakithe* = "he (a) bites him (b)." In the rarer cases where a "third party" is introduced the pronoun is (**khe*) **he.** (From the nature of the case, since the pronouns used on such occasions have a certain emphasis, *khe-he* did not develop weak or agglutinated-inflexional forms.) Thus "I will take this and this and this" is naturally expressed in Q. by *té ye thé (sé) ye hé.* **the/he** are sometimes called the *non-reflexives*; but this is not strictly accurate, as they can in certain sentences be reflexive. For the second and third party pronouns are required even when one (or more) of the other "third persons" are indicated by

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[100] A preliminary version of these notes up to the beginning of the treatment of the 3rd person was placed behind them in the box-file. This version may be a continuation of the text in footnote 91 (above):

Quenya pronouns ct.

Notes on the functions.

Stem 1 *b.* This expressly excluded the person (or persons) addressed; whereas 1 *c* included them.

2 *a.* This form was sometimes called the 'imperative', because it was naturally used with imperative forms. But it was not confined to them. The primary distinction between *ke (kẹ)* and *le* was one of tone: **le** implied deference and recognition of the superior position (in general or for the occasion) of the person(s) addressed. The application of this principle might differ in detail. Among the *Eldar* **le** was properly used to all superiors either permanent or temporary. It was normally used by all younger persons to those [*inserted:*] (markedly) older, whatever their relative ranks; it was thus always used by children to parents {throughout life}. {Among ...} {The tone of **ke** ...} It was commonly used out of courtesy to strangers. The tone of **ke** was thus, among one community or family, rather one of familiarity and affection than of 'curtness'; but *ke* used when *le* was customary could be curt or even insulting.

There was originally no special form for the plural of *le.* But probably in Eldarin the ancient variant **kẹe** of *ke* became {used of the >>} especially employed as the plural of *ke.* [This is not certain since in Noldorin initial *kẹ/k* fell together in *k.*] [*Tolkien's brackets.*]

In the third person. pl. alters the vowel. *e-kari-m. ekarir, ikarir. lt. karille, karillin.*

This was followed by a rough conjugation of the verb *kar-* 'make, do', and some further miscellaneous notes:

karin [inserted:] *(inye), karike, karite (karit), karithe, karis (kariza).*
karinne, karilke, [inserted:] *karille, karilte, karilthe, karilla, -ssa.*
karime(n), kariwe(n), karityen, {*karile*} *karilen, karit, karithen*[?].
ikin, karilin, karitin.
karilme, karingwe, kariltye, karille.
karilme, karíltye, karilye
karitu, karithu.
-inne, {*iske*} *ikke, ille,* {*iste*} *itte, iste.*
-imme, i ittin, istin.

{*karistin.*} no dual as duals were syntactic singulars, but 3 p. *tu, thu* were developed early enough to act as objects. *nikaritu,* I make the pair. *mekarneltu,* {*mekarnentu* >>} *mekarnenthu,* we made the {pair} other pair.

ekaritu ar mekar... {*ekarnentu.*}
ekarnetu ar mekarnenthu.
ecarnetu ar mecarnensu.
ecarnetin ar mecarnensin. [The punctuation in the conjugation and notes is editorial.]

names or nouns. Thus, A told him (or B) to make it / kill him (C) etc. *A ethe·quente kari he / andake he.* But "He (A) told him (B) to kill himself (B)" is *ethequente andake thé.* There *thé* is reflexive of the infixed *the,* "second party" to *e.*

> NB. The interpretation of the "same sentence" is not rigidly syntactical, and must be held to include cases where the pronominal references are unchanged (e.g. in short sentences joined by "and"), but not to include cases where this is broken. The following example will show this. A called to B/him and said to him/B: "here is the sword that you lost, take it"; and B/he took it. Though there are here 3 third persons *he* is not required: *A lámie na B/**thenna** ye ethequente "sie makiletya i kerówie, tuvo **te.**" Ye B **ethe**túvie.*[101] But it could be *ye **the he*** and would be if abbreviated[?] to[:] A called to him and said take it. *A ethelámie ye ethequente túvo he.*[102]

Note that strictly where the *number* changes a new reference is required. *enakitin* "he bites them" should strictly mean "he bites himself and others associated with him"; while *inakilte* should mean "they bite him (being one of their number)." Such indeed is the correct use of this comparatively rare type of expression.[103] But normally in classical usage **the** is used whenever the object does not wholly agree with the subject. So *enakithin* would be used for "he bites them," and *inakilthe* would be used for "they bite him" (whether *he, him* is one of *they, them* or not).[104]

Pronoun *d.* Though Q. developed forms capable of expressing gender he/she (when necessary or desirable) it was normally content not to do so. In the Eldarin mind the scale of importance in distinction was in ascending order gender he/she, animate or inanimate, real or notional. *e|te, the* and the other pronouns of reference were held to refer to *ennar* "things, primary things" — that is first of all to living organisms, to things made and individualized, and to natural objects viewed as individual things such as a river, hill, a stone etc.[105] Quite distinct were felt to be things said, notions, circumstances, acts. To these *d* was applied.[106] Thus *karite* = make it, *kariza* = do it. I said it, *niqenteza.* I think so, it seems to me so, *saniminye.* [*eniminye* or *enyenime* would mean, if anything, "it appears to me = I think I see it/him," an object, a person.]

sa refers to abstractions of the mind, thoughts, things grasped[?] as facts or acts or notions.

eane sasse maire ma. Nikenne karnietta ye mírindanet/s.[107] **t** would to Eldar refer to the (*red*) rose. **s** would be only used if the onlooker[?] was concerned[?] or specially concerned[?] with the *redness* and its quality in itself ([?apart] or[?] [???] [?separately] from[?] the[?] rose) as an example of redness. Usually[?] *red* is[?] a [?visible] [?attribute].

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[101] In this example *si* >> *sie* and *etetúvie* >> ***ethe***túvie, both in the course of composition. Later *sie* >> *tie* in pencil.

[102] The form *ethelámie* was emended to *lámie thenna*; and after the example "or *etheque ...*" and "or what is after *tuvo te*" were added, all in pencil. The note was written in ink in the margins without indicating where to insert it in the text. At the bottom of the page the following preliminary example was deleted with two strokes in ink:

> A called to B {and} B/he came and A said to him: here is {your} the sword that you {had} lost[,] take it, and B took it. *A lámie B ye B túlie ye A {qente} ethequente: {i} sí makiletya kerówie, tuvo te ye B {etetúvie} ethetúvie.*

[103] This sentence was revised in ink from: "Such indeed is the correct use of these comparatively rare expressions."

[104] After "he bites them" the remark "(whether he is one of 'them' or not)" was deleted in the same ink.

[105] In this sentence the Quenya word originally given as *nati* was revised in ink to *ennar.*

[106] This refers to item 3 *d* in the list of basic forms given above.

[107] In this example *melle* >> *maire* in the course of composition; and later *nikenne* >> *Níkenne* and an original comma after *ma* changed to a period, in the original ink. The example is not translated, and the following remarks on the difference in reference of the final pronoun in *mírandanet* vs. *mírandanes* were hastily written and are difficult to interpret. But the reference to "the (*red*) rose" suggests that the Quenya means something like: 'There was a rose. I saw its redness and admired it.'

Quenya, ct. [Version 3]

Personal Pronouns

The Basic forms were as follows:

First Person: 1 (a). "I, me": **ni, nye.**
(b). "we" (exclusive): **me.**
(c). "we" (inclusive): **ñwe, we.**

Second Person: 2 (a). "thou, you": **ke, tye.**
(b). "ye, you" (polite): **le.**

Third Person: 3 (a): first party: "he, she, it": **e, te.**
(b): second party: " " " : **the.** (TQ *se.*)
(c): third party: " " " : **he.**

Related in use, but not strictly to be included under "personal" pronouns are the "impersonals": 4 (a). "it" **sa.**
(b). "it" **ha.**
5. indefinite **a.**

These bases are of Common Eldarin origin, and are found in the other Eldarin languages with similar, though (in the case of the elaborated third-person and impersonal forms) not identical functions. On the meanings and syntactical functions of these stems in Quenya see below.

The original base of 1(a) appears to have been **ni,** differing from all the other personal pronouns in having *sundóma* [i] not [e]. In Eldarin a variant *ne* also appeared. It was probably developed, partly by phonetic process in unemphatic uses (in which it most commonly appears), partly by association with *me,* etc. This **ne* appears in Quenya as *-n* in verbal inflexion (see below). On the other hand **nye** is an innovation in Quenya, modelled on the variation *ke, tye,* which is ancient. It could only arise after the development of initial *ny-,* which did not occur in Common Eldarin, but was in Quenya derived from [ŋʲ]. The limitation of *nye* in Quenya to use as an "oblique" form, not as nominative or subject, was a specialization arising from the convenience of the ending *-nye,* which thus distinguished the 1 sg. object from the suffix *-ne* of the past tense. For instance, **antani* "gives me" and **antanē* "gave" would both have produced *antane* in Quenya. Hence Q *antanye* "gives (to) me."

The variation **ke, tye** in 2 is ancient and derived from Eldarin or pre-Eldarin *kĕ, kjĕ* with the frequent initial variation *k/kj.* But the specialization of *tye* as an oblique form is a development in Quenya, no doubt connected with the similar development of *nye.*

The form **ñwe** is also probably an invention in Quenya: a nasalization of *we* to bring it in line with the characteristic nasality of *ni, me.* **we,** which appears in the other Eldarin languages, still appears in Q. in verbal inflexion.

The development of forms derived from these bases was in all the Eldarin languages varied and abundant. But these languages differ considerably one from another in the pronominal forms, since a large part of the pronominal development, especially in the department of verbal inflexion, occurred after their separation into separate dialects.[108] For the understanding of the particularly varied developments in Quenya it is necessary to consider the normal sentence structure both in Common Eldarin and in Quenya.

The normal word-order in a simple sentence was: subject — verb — object — second (indirect) object, if any. See notes on the declensions. Where no marked emphasis was laid on the pronominal elements, this order was also (originally) normal where the subject and objects were expressed by pronouns. In Eldarin simple sentences, containing unemphatic pronouns grouped about a verbal-stem, tended to become agglutinated into a single word, the weak pronouns that immediately followed the verb being especially liable to be reduced to an inflexion.[109] The subject pronouns, in unemphatic forms, became limited to position immediately before the verbal stem, to which they were proclitic. It thus came about that in Quenya (and Eldarin generally) the verbal inflexions express principally the *object* not the subject.

In Eldarin the distinction between verbs is better described not by *transitive* and *intransitive* but by **double-object** and **single-object** verbs. In the case of *single-object* verbs the object pronoun was normally inflexional (at the end of the verbal expression). These largely correspond to our "intransitive" verbs such [as] "it seems to me, *mihi videtur,*" and the inflexion thus corresponds to our "datives" or indirect objects, though to Eldarin feeling there was no difference between the function of *-n* in say *nimin* "it seems to me, I suppose, I think," or in *aquetin* "one says to me, tells me, I am informed" on the one hand, and on the other in *añolyan,* one teaches me. A single-object verb was thus in Q. not a verb that could not or normally did not take two objects, but one that in a particular sentence only expressed one object. This object whether we should regard it as "dative" or "accusative," indirect or direct, according to the habits of our languages, was (if unemphatic and pronominal) expressed by an inflexion.

Where two objects were expressed (different or successive objects of the same action not parallel objects such as could be joined by "and") the second was expressed by a non-inflexional weak enclitic (or proclitic) form.[110] This is so whether the two objects would be in same or different cases, as e.g. in Latin *docet me illud,* or *dat mihi illud.*[111]

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[108] This sentence was revised in ink from: "But they differ considerably one from another, since a large part of the development, especially in the department of verbal inflexion, occurred after the divergence of the separate languages."

[109] This sentence was revised in ink from: "Thus in Eldarin simple sentences, containing unemphatic pronouns grouped about a verbal-stem, tended to become agglutinated into a single word, the immediately following weak pronouns being especially liable to be reduced to an inflexion." Tolkien spelling "verbal-stem" with a hyphen is unusual, perhaps intended to parallel the compound *verb-stem,* with the first component a noun used adjectivally. Two similar uses occur in the drafts of EP1 and EP2 (see below, p. 118, footnote 21, and p. 123, footnote 11). As in the next sentence here and in various other texts Tolkien more often uses the two-word phrase "verbal stem" (see pp. 73, 115, 121, etc.).

[110] In this sentence the phrase "different or successive" was inserted in the course of composition, and the original phrase "the second or as we should say remoter or indirect object was expressed" was later simplified to "the second was expressed."

[111] These Latin sentences mean 'he/she/it teaches me that' and 'he/she/it gives me that', in which *me* and *illud* are in the accusative case but *mihi* is in the dative.

In Eldarin the pronoun regarded as the remoter object came second and was expressed by a separate or separable weak form. In Quenya a change however took place in this order. The older order was often still observed in the more ancient language (and so also in the language of verse), but the normal order in the classical language was for the remoter object to be attached to the weak subject and so come between it and the verb.

e antanet nyen, he gave it to me > *enyenantanet* or *enyen·antanet.*[112]

The dative pronoun only attached to verbs as inflexion in cases[?] when[?] no other object was expressed — [?only] object when noun was[?] [?present] [???] as *nimin(ye),* it seems to me. but [?also] *a·antanye parma,* it gives me. [?classical] is[?] *anyenanta parma.*[113]

ānta parma·nye.
ethen·antane. ethen·anta he.

[???] he gave the book to John or he gave it to him.

ye ethen·antas. ye et ...
y' esen·antahe.[114]

❧

[112] Another example *etenantanen,* which would apparently mean 'he/she gave me to him/her', was struck through. The preceding paragraph and these examples were a revision of an earlier version with English examples:

> In Eldarin and older Quenya the pronoun regarded as the remoter object came second and was expressed by a separate or separable weak form. But since in Q. when a verb had two objects one a person [and] the other an inanimate thing the personal object could precede.
>
> Thus 'I sent messengers the king' is normal in Q. but it is possible to say not {I [?]} {I gave} book the king or I gave the king ...

[113] The second example in this paragraph was originally *antanye,* glossed as "it is ..." replaced by "it gives me" in the course of composition. Subsequently the prefixed pronoun *a·* and the word *parma* were added after the original composition, presumably at the point where Tolkien composed the third example with the same meaning, but with the dative pronoun inserted after the indefinite subject.

[114] The final few sentences of the text are very hastily written and the reading uncertain, except that Tolkien was more careful with the Quenya examples. The text up to this point is for the most part a fair copy of portions of QPP2, which had substantially more revisions. The present text takes up both sides of each of two sheets, which Tolkien stapled together at their left-hand edges as a four-page booklet that he placed in front of the earlier text in the same box-file.

The Demonstrative, Relative, and Correlative stems,
and their derivative adverbs, adjectives, and pronouns.

Demonstrative stems:

(1) **ya, yan(a).**
(2) **ta, tan(a).**
(3) **sa, san(a)**[1]
(4) **ĭ,**
(5) **en.**[2]
(6) SI-, KHI-*
(7) TI-.*[3]

* **si-** is demonstrative of 1st person (a) *ni/me* (exclusive)
khi- (*hi*) " " " 1 pers. (b) *ñwe* (you and me)
ti- " " " 2nd pers.
but only *si-* is used of time.[4]

The difference in the reference of these to *place* and to *time* should be noted. With reference to *time*: (1) **ya** always refers backwards to the past (from the time envisaged in thought).

(2) **ta** refers to some time *not* the present to which attention is directed, usually to one not* already under discussion, and indicates that another event took place "at that (same) time." By custom in Q. *ta-* refers chiefly to the *past* and when referring to future has form *enta.*[5]

[*] so *ta* does not correspond to *te, tha*[?] or *sa.*[6]

(3) **sa** refers only to a time already in mind or under discussion. Thus a tale will begin *san* or *sallume* "in illo tempore," "at that time." Whereas *yan, yallume* would mean, At (that) far distant time, or at that time already past with reference to some other point already in mind or discussed.[7]

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[1] To the right of this item Tolkien later added a note in pencil: "prob. third p.[?] *tha* or *sa*[?]."

[2] Items (1) to (5) are connected by a brace and items (6) and (7) were written to the right of these. In the left margin is a note that was later deleted: "The sequence is thus Past YA — TA — Pres. — SI." (See footnote 10 below.)

[3] Items (6) and (7) originally consisted of three bases each, but one of these from (6) and two from (7) were heavily deleted in ink so that what these original bases were cannot be determined.

[4] This note was originally: "* **si-** 'this' is closest to 1st person. **hi** (< *khi*) is less so, and refers to a point equally near to 1st pers. and 2nd pers." This was replaced by a version that was later deleted in turn: "**si-** is demonstrative of sg. 1st person. **hi-** [is demonstrative of] pl. 1 a (*me*). **ti-** [is demonstrative of] 2nd person." The ultimate version of the note was written in the top margin of the manuscript page.

[5] Originally the explanations of **ya** and **ta** were written as a continuous paragraph:

> The difference in the reference of these to *place* and to *time* should be noted. With reference to *time*: **ya** always refers backwards to the past (from the time envisaged in thought); **ta** refers to some time *not* the present to which attention is directed, usually to one already under discussion. Thus a tale will begin *tan* or *tallume* "in illo tempore," "at that time." Whereas *yan, yallume* would mean, At (that) far distant time, or at that time already past with reference to some other point already in mind or discussed.

The numbering (1) and (2) was added, and later item (2) was emended, taking in part of the explanation of **sa**.

[6] This note was added in pencil in the margin with a line connected to the asterisk after "not" (see footnote 7).

[7] This paragraph was originally written as:

> (3) **sa** refers only to a time already in mind or under discussion and indicates that another event took place "at that (same) time." *íqa e·lírune san ni·analassete* "when he sang I listened to him."

Probably at the time item (3) was first written Tolkien revised a phrase in item (2): "usually to one already under discussion" >> "usually to one not already under discussion." Subsequently he indicated a switch between the ending portions of the texts of items (2) and (3); and probably at this time deleted the inserted word "not" in (2) and revised the corresponding phrase in (3): "to a time already in mind" >> "to a time not already in mind" (see the previous footnote). Later he deleted this inserted "not" and then restored the "not" in item (2) in pencil.

(4) **ĭ** is less definite than *sa. íqa e·lirune san ni·analassete* "when he sang I listened to him." It supplies or acts as a relative: *illume* "at the time that."[8]

5) [**en**] is a particle pointing *away* in any direction, used by itself or to strengthen *ya, ta.* In Q. [unlike its related form *ené,* > *né* which always points back = ago] but not in all Eldarin languages it is (in time) restricted to the *future* and always refers *forward in time,* to anything that is subsequent (or "future" from the point of time envisaged): alone it = "then, next, in that (future) case."[9] When combined with *ya* it refers to a *remoter* future: so as *ya* can express "ago" *enya* is the future equivalent "at some future time (or other)." The sequence in Q. is thus :—

Past: YA — TA. *Present* SI ⟶ ENTA — ENYA.[10]

6) **si, hi** (of which *si* is the more narrowly defined) refers only to the actual present of the time of speaking (or of course to a time feigned as present, e.g. in the use of the historic present in vivid narrative).[11] In *narrative*: that is in telling or acting a complete tale, as it occurred or is supposed to have occurred, the Eldar habitually used the *present and aorist present.*

7) Is *not* used with time-reference in Quenya.

With reference *to place.*[12]

(1) **ya** points [to] a place remote, not where any of the persons concerned in the sentence are. For instance: "There was Morgoth in his fortress, while I wandered in these woods, and in many places in Beleriand the lords of Men and Elves were in hiding." *There* in such a case would be *yas, yasse.*[13]

The combination *enya-* remoter, points to a still more remote place: *enyasse* "far away over there (out of sight)."

(2) **ta** directs attention to a point (usually one *not* previously mentioned): *tasse ye Túro* "there's Túro!" pointing to a man (not yet previously named, as a rule).

enta is similarly used but of a remoter point: *entasse ye Túro* "there is Túro away over there!"

(3) **sa-** refers to a place already discussed: *me·mittanelme i·mbarenna yo sasse né Túro* "we got into the house and there was Túro."

(4) **ĭ** is similar but less precise, and is frequently used as a relative, or correlative referring back (to *sa-* or *ta-*).

(5) **en** is only used as a prefix to *ya, ta:* see above.

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[8] This item was revised in ink from: "(4) **ĭ** is anaphoric only, less definite than *ta,* and usually relative: *illume* "at the time that." The example *íqa e·lirune san ni·analassete* was originally part of item (3). It was incorporated into item (2) as part of the emendation mentioned in footnote 5, and was revised to *íqa e·lirune tan ni·analassete.* Later the reading *san* was restored in pencil, and Tolkien indicated the example should be inserted into item (4).

[9] These two sentences were expanded in ink from:

(5) is a particle referring *forward in time,* to anything that is subsequent (or "future" from the point of time envisaged): alone it = "then, next, in that (future) case."

We have inserted the form **en** editorially. The brackets in the second sentence of the revision are Tolkien's. An earlier marginal note in ink was later deleted: "*enta* refers to future [???] time (some way off)."

[10] This sequential diagram of the basic stems and the introductory phrase were added in ink in the margin with an arrow indicating their insertion at the end of item (5). An earlier version was deleted at the bottom of the page:

The sequence is thus: YA TA SI *enta* *enya*
Past ⟵ Pres. ⟶ Fut.

[11] The forms and parenthetical at the beginning of this sentence were inserted later in ink.

[12] This was emended in ink from: "With reference *to place,* not *things* and *persons.*"

[13] Another sentence was added after this, then later deleted, all in ink: "Applied to things and persons, it refers to some thing/one at a distance [?or] remote from the group that are talking." (See footnote 16.)

(6) **si** refers to the place of the *speaker* (or his thought): "here." **hi-** where differentiated refers to the place of speaker *and* spoken to.[14]

(7) **ti-** refers to the place of the person spoken to.[15] Though clearly related to the "curt" 2 person pronouns *ke, tye** this tone does not attach to the other derivatives (and *le-* is not used as a demonstrative stem).

* An older and obsolete form occurring in other Eldarin languages is *ki.*[16]

With reference to *things* and *persons.*

(1) **ya** is not much used, but may refer to someone, or thing, at a distance, and away from those speaking or spoken to. Similarly *enya-* of those far away.

(2) **ta-** is used mainly when actually indicating someone or thing (usually something or somebody not already mentioned).

(3) The pronouns corresponding to **sa** are the ordinary pronouns of the third person (q.v.). *sa* in simple pronominal form has a subjective form *ha* (see *pronouns* and *verbal syntax*); but these are not used with reference to persons or to *nouns,* but are reserved for reference to *sentences,* to facts, ideas, statements already mentioned or understood; or in apposition to them: as *ha e·sauten* "the fact that he disliked me" (sc. did not trouble me); *sa e sauten* "(of the fact) that he disliked me" (sc. I was aware).

(4) **ĭ** is anaphoric. In its simplest form it provides the stem of the *article* and *relative. i·mbar i Túro karne* "the house that Túro built," which from Quenya point of view is an apposition: "the house — the one Túro built." NB the article in Quenya is only placed before nouns already referred to, nor those already qualified by a possessive, a *preceding* genitive, or some other demonstrative, and is never used in general or generic senses, as in "the dog loves men."[17] In general senses including a whole class the short plural is usually employed. *huanin melir atani* "dogs love men."[18] But a proper noun or name can have the article if already referred to. *I Túro tulle mettanna i·malleo* "(this) Túro (resuming a narrative about him) came to the end of the road."

(5) **en** is only used with *ya, ta* above.

(6) **si** refers to persons or things close to the speaker and is pronoun of *ni* or *me.*[19] It can on occasion actually refer to the speaker; especially in speech when the speaker points to himself;

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[14] This sentence was a replacement in ink for an earlier version that was also added in ink after the original composition: "**hi-** (< *khi-*) is an occasional variant used where distinction is required, [???] [???] [???]."

[15] The form **ti-** was an emendation in ink to original "**ki-** (**ti-**)."

[16] This note was added in the left margin in ink. A longer note at the bottom of the page follows item (7):

> Applied to *things* or *persons*: **ya-** is not much used, but may refer to someone/thing at a distance and (far) away from those speaking or spoken to. Similarly *enya-*. **ta-** is used mainly when actually indicating someone/thing not already spoken of. Corresponding to **sa** are the actual pronouns *e/te,* pl. *he/nte* etc. *sa* itself has a subjective form *ha,* but neither in simple pronominal forms are used of persons or nouns, being reserved for reference to facts, ideas, statements represented by sentences (forgoing or expressed). **i** in simplest form provides the anaphoric particle "the" only used with nouns already referred to (*never* in general sense), and the relative particle.

This longer note was struck through in ink, presumably when Tolkien composed the following section.

[17] Following "already referred to" Tolkien originally wrote "or about to be qualified b[y]"; but he deleted this in the course of composition. The phrase "nor those already qualified by a possessive, a *preceding* genitive, or some other demonstrative" was added later in the left margin without indication of where to insert it, but it seems to fit in the position of the earlier deleted phrase. The intended sense of "nor" is presumably 'and not' or 'but not'.

[18] In this example the original word *huani* was emended to *huanin* in ink.

[19] In this sentence "or things" was inserted in ink, and later the phrase "and is pronoun of *ni* or *me*" in pencil.

or in form *sinní* "I here." **hi** is never so used (of 1st person only), it refers to things close to *ñwe*, you and me.[20]

7) refers to things closer to the person addressed, or associated with him/her, or referred to by him.[21] *sí tina·mbar (i l'eqétie)* "now this house (of yours) that you have mentioned."[22]

Other stems forming similar derivatives :—

1) Interrogative: **ma-**, **mana-** who, what, which? etc.¶

¶ In Quenya, as in Eldarin generally, the normal order (with subject before the verb) is *not* reversed to show interrogation. *Ma, mana-* and their derivatives can themselves, even if objective, stand at the head of a sentence, and in Q. that is their most usual position; but they can and often do (especially when objective) stand later, as: *le·qente má?* "what did you say?"[23]

2) Undefined: "some, a, a certain" (sc. not specified, but believed, even if unknown, to be particular). As a pronominal form **a.** This has *no plural,* and is in Q. mainly used proclitic to *verbs,* **uma-**, which is also used enclitic and unemphatic in form *-(u)ma* attached to *nouns.* This also has no plural. For the *plural* see "many, several" below. Note also the Q. expression *nilaistama* (lit. *nila ista má,* I know not what) "something/body or other."

3) Indefinite: **imma** "any." This is not used after negatives as a rule. See below. It is naturally used frequently in interrogative sentences such as: "Is there anybody/thing there?" Or where the noun is not expressed, as: "Have you (got) any?" It is thus often used where English uses "some" (of quantity). *le·mere imma mastō* (partitive gen.)? "Do you want some/any bread?" (sc. any quantity large or small, which you may later name). Where a noun is expressed *imma* = "any at all, in the world/existence." *Man immar Eldar* "are there any Elves?" (sc. do such folk exist?).[24]

4) Negative: "no, none, not any": **lá, lála-; alla-.** When *no, not* etc. occurred in the same sentence as *some, any,* the negative was normally combined with the pronominal notion, or derivative adverb: as "nobody, none, nowhere, never," and *not* "not — anybody, ever," etc. The form *imma* could, however, be added (indeclinable) with the force of "ever, what(so)ever, at all": *ni·kenne allane imma* "I saw nobody at all."[25]

5) Other, different: As a mere alternative, or to express "the other(s)," meaning a second third person (or group of persons).[26] Quenya uses the secondary third person pronouns *este/the,* etc. q.v. In dealing with twos or pairs it uses the forms cited below under "which of two?": *tatwe* "that other one" (pointing), *atwe,* another (of two) etc. But in dealing with larger numbers there is the stem √AYA usually in Q. form *aia-* < *ãya-*.[27]

6) Same. Here Quenya distinguishes between "same": (a) of close relationship existing between two or more objects or persons, and (b) identity, in relation to one single person or thing.

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[20] This sentence was added later in ink.

[21] Following this an original sentence in ink was later deleted in pencil: "Sometimes it becomes equivalent to a demonstrative of *me-* through the speaker associating himself with the person addressed."

[22] In the Quenya example the original word *kina·mbar* was emended in pencil to *tina·mbar.*

[23] This note is at the foot of the page. The example *le·qente má?* was later revised to *le·qente mana?* in red ink.

[24] Three of the forms *imma/immar* were revised in pencil to *amma/ammar,* the first of these queried; then later all four were changed to *umma,* with the final *r* deleted in the second Quenya example, yielding *Man umma Eldar.*

[25] In the Quenya example *imma* >> *umma* in pencil. Tolkien left *imma* unchanged earlier in the sentence, and subsequently in the text, as well as such related forms as *immane, immana, immatwa,* etc.

[26] Above the words "second third" Tolkien added the word "4th" in pencil, i.e. a *4th person* less salient than the 3rd.

[27] The end of this sentence was revised in ink from: "there is the stem {???} *as-*; {*asta-*} **asya* > *aia*[?]."

Thus in Eldarin (and so in Quenya) √ER "one" connotes uniqueness, isolation, so means both "one" and "only."[28] Thus *eresse* "in one (and the same) place" = in isolation, solitude, separation. For it is the place that only one thing or person can occupy, and if anything or anybody else is associated it becomes *hapasse,* together in "the same place" (as far as the pair or group is concerned, and in distinction to others outside it) or *onosse* "the same place" — i.e. not a different one from one already in mind, e.g. from one occupied by them at some other time.[29]

6(a) To express "the same, together, alike, closely associated" Q. uses the stem **hap-**.[30]

6(b) To express "oneness, uniqueness" Q. uses the stem √ER and to express "identity" the stem **on-**.[31] See attached note.

> With respect to *time* in Eldarin thought more than one person, thing, or event can be or occur at an *identical* time, if time alone is considered.[32] In conjunction therefore with *time* words: *lúme* or *ar-*, day etc. *on* "identical" and *hap-* approach closely. It can be said that two or more people "were there" or "did so and so" *onan* "at the same identical moment." The distinction between *hapan* and *onan* is then one of precision: *onan* is only used where absolute simultaneity is intended ("they did it like one man"); *hapan* is less accurate: "when they heard this they all rose from their beds *together.*" Thus where a period is named *on-* is preferred: *onar,* on one-day ("they both [were] born on one/the same day") *onaryas* not *hapar(yas). Onallume, ollume* "at or during exactly the same time"; *hapallume* "at more or less the same time, during the same period."[33]

7) Many, much. (a) indefinite, expressing "mere plurality" (more than two at least); "some" with the plural, "(not) a few," "several." This is expressed by the stems **lĭ-**, and **lĭn(i)**. In C. Eldarin the stem meant "many," often a great number, but in Quenya except in a few older derivatives, especially the prefix *lin-, lilin-,* it is used always as expressing a lesser or vaguer number than the next. This *li* became enclitic and then agglutinated to *nouns* as the inflexion of the second or "long" plural, where it acts as the plural of an indefinite article, or of *uma.* See below; and see Declensions.

(b) "A great number, host, very many" is expressed most frequently in Quenya by derivatives of the Eldarin stems √SRĪ, SRĬMĬ (SRIMBI) "abound": Q *hrĭm-*.[34]

These words do *not* express quantity, an amount of a given thing or material, but are concerned with multiplication of complete similar things. "A certain amount of" (any amount larger than the (very) small) is expressed by **kin-**. "A large amount of" (any amount less than the whole) is expressed by **lak-**.

8) few, little: not many, not much. **sem-, semp(e)-**.

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[28] The phrase "so means both 'one' and 'only'" was inserted later in ink.

[29] This sentence was expanded in ink from the original: "For it is the place that only one thing or person can occupy, and if anything or anybody else is associated it becomes *hapasse,* together in one place (as far as the pair or group is concerned, and in distinction to others outside it) or *onosse* 'the same place'."

[30] Another sentence was added and later deleted in ink: "This can also be expressed by {*alak-* >>} *alas(ka)-* 'not different'."

[31] Another sentence in ink was deleted before being completed: "The latter is also often expressed ..."

[32] An original sentence following this was deleted in ink: "But the expression of 'time' in the visible world is not in language disjoined from place."

[33] This note was written in ink on a half-slip pinned to the page containing items 6(a) and (b). It replaces and expands a much briefer note in the top margin of the page: "But with respect to *time* two or more things, persons, or events can be at identical times in Eldarin thought." For the text on the other side of the slip see footnote 36.

[34] The three root forms were revised in pencil to: √RĪ, RĬMĬ (RIMBI), but the Quenya form was not altered.

9) all, every. (a) "all the" with singulars; "the whole, the entire." **il-, ilu-.** On *ilu-* see note below. Also *ilqa-*, and *qanna.*¶

(b) "all, all the" with plurals: **qa-, qan-** "every," **qáqe-.**[35]

¶ **qanna** "entire, complete, whole," though resembling the stem *qa-*, enlarged *qan-* "all, every," is not historically related to it (at least not directly) being an adjectival derivative of √KWAT- "fill" : cf. *qanta* "full" with nasal intrusion. *qanna* is < *kwatnā-* with nasal suffix. But √KWAT may ultimately be related to *kwā-*, all.

10) both: **yū, yūy-.**[36]

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[35] Tolkien wrote "all, any" to the right of item 9 (a) and "each, every" to the right of (b), all in pencil.

[36] The section on "Other stems" has three earlier drafts. The first is much shorter than the final version:

Other stems forming similar derivatives are :—

other, some, any, all/every/each/both, and the interrogative stem "who, which, what?" NB. the latter is *never* used as a *relative.* {☞ All except the interrogatives could have *negative* forms.}

other **ar-** (*the, este-* see pronouns of person).

some {is expressed by (unstressed) forms of the interrogative or by **ima-** >>} (known or discoverable but not specified{)}, or believed to be particular) is expressed by **uma, -ma.** Also by *laistama:* lit. "know not who" or[?] {*er,* one, a certain.}

any is expressed by {**qa-, qaq(e)** >>} **ima.** The forms of the interrogative (usually unemphatic), and pronounced in a different tone, are also used.

all **il, ilu-** "all, whole." {**qanta-.**} **qanna, ilqa.** *every, each,* that is *all* considered in each case or instance separately : {**ilqa-.**} **qa-, qaqe.**

[inserted:] *many* **li, lin-** {a good few, several} a number, a good many, not a few. of a speci[es?] *lie* 'people'. a great number, (very) many is expressed by **rhi-, rhim-.**

[inserted:] *few* **sem-, sempe-.**

both shows the stem **yū-.**

same when not expressed by *sa.* ∧ **on**[?] (see). [*added later:*] **la-, laqa-** *none.*

[*The sign* ∧ *usually marks insertion, but its purpose here is unclear.*]

The interrogatives show the stem **ma, man(a).** ☞ Whether subjective, objective, or adverbial they can be placed at the head of the sentence, but they can also be placed later when not subjective. ☞ Note especially that the order of subject pronouns is NOT reverse in Quenya direct interrogative sentences. [*The second manicle was added in the margin to the left of this last sentence.*]

Only the bottom half of the manuscript page containing the next draft is extant, because the back of the half-sheet was used for a note inserted in the latest version of the text (see footnote 33). After composing this draft Tolkien rearranged its contents, as is shown by the renumbering of the five items that survived:

... two), the stem **li-** is used: see above (1) *some.* "A great number" is expressed by the stems {**rhī** >>} **hrī, hrim-.**

{5. >>} 7. *few.* **sem-, sempe-.**

{6. >>} 8. *all.* (a) "all the, whole" chiefly with singulars: **il-, ilu-**; *qanna**; **ilqa.**

(b) "all, all the (with pls.), every": **qá-, qăn** [inserted in pencil], **qáqe.**

{7. >>} 9. *both.* **yū-.**

{8. >>} 5. *same, alike.* [*added to the right:*] sometimes expressed by negative of the preceding, **alap-,** no other, not different. [*added below:*] often also expressed by the pronominal stem *sa-* which always referred to what was mentioned: *săna* "that, {same >>} the same, the very one mentioned."

{9. >>} 3. *no, none, not any.* **lā-, lāqa-.**

* **qanna** though resembling the *qa*-stem "every," and no doubt partly owing its uses to that, is not historically related to *qa-*, but is a variant adjectival formation from √KWAT, fill; cf. *qanta* "full." *qanna* probably derives from **kwatnā.*

The third draft presents these *Other stems* in their new order, but with the numbering advanced by one, probably because the interrogative stem was now added as the first item. In the second draft Tolkien deleted items 7, 9, 5, and 3 with thick pencil-strokes, but allowed item 8 to stand, renumbering it "9." This item and the accompanying footnote were retained as part of the third draft, being referred to by the annotation: "‹ take in *all* › (9)."

Correlatives.

1. Answering the question *who?*

These all have as *sundóma* or as ending the pronominal **-e**, and do not distinguish gender. They thus may, from the point of view of English, also answer to *what, which?* But they never correspond to *what* in such expressions as "what did you say," which belongs to the next. All these forms can, however, if required produce personalized he/she forms by changing final *e, ne* > *-no* (male), *-nie* (female).[37]

(i) *Who?* (what thing?) **mane**? In this case 'personal' forms are naturally less frequently employed; but such forms as *mano?* what man (or male); *manie?* what woman (or female) do occasionally appear.* which is *mane hion* etc. *mane sanion.*[38]

* The difference between "who"/and "which person or thing?" is only shown in Q. by adding a partitive genitive. E.g. *mane meon?* "which of us?" *mane hion* "which (of them)."[39]

(ii) The demonstratives, made from the stems already described :— **yane** (*yano, yanie*), that yonder; **tane** etc., that; **sane**, that (mentioned), the same; **sine**, this by me (not you); **hine**, this by you and me (not him); **tine**, that by you. **ine**, the one who, the one that.

Other stems forming similar derivatives.

1) Who, what, etc. **ma, mana-**. *

* In Quenya (and Eldarin generally) the normal order is *not* reversed to show interrogation. *Ma-, mana-* can, however, itself whether subjective or objective stand at the head of a sentence, but it can also, and after does especially when objective, stand later. [*This note was added in the top margin.*]

2) some (sc. a certain, not specified but believed, even if unknown, to be particular). **a-**. This has no *plural.* For the plural forms see 7) "many." {Enclitic and unemphatic forms of only[?] the interrogative were also used >>} **uma-**, also enclitic and unemphatic: **-(u)ma**. Note also such expressions as *ni·laista·ma,* lit. "I know not what," "something or other."

3) any. **imma.** Not used after negatives; but it can be used naturally after interrogatives {in certain cases (not where the noun is expressed: such as: >>} e.g. "is there anything/anybody there?"; or where the noun is not expressed: "have you any?" NB in the last case it also equals English "partitive" some, in sense "any part of." *malta,* gold: *ni mene imma teo:* "I want some (of it)." Where the noun is expressed: *imma* means any in the world, any in existence. *man immar Eldar:* "are there any Elves, sc. do such creatures exist?"

4) not any; no, none. {**lā, lāqa** >> [*in pencil*] **lā, alla, láqa** >> [*in red ink*]} **lā, lāla-; alla-.**¶

5) other, different. {**ap-, apana-** >>} **war-** (< *gwar*). "the other(s)," meaning a second third person (or group of persons), is in Quenya usually expressed by the remoter 3rd p. pronoun *the* etc. q.v.

6) same. (a) alike, closely related [*added below:*] (together). **hap-** [*inserted:*] **hapan-** {; **alap-** "not different"}.
(b) identical. **on-**. {Usually >>} Often best expressed by pronominal stem *sa-,* enlarged *sana-,* which always refers to the same thing or person already mentioned or in thought. {Also >>} Sometimes expressed by the *negative* of "other"; {**alap-** "not different"}. "it was no other (man)" = "it was the same (man)." **alwar-**.

7) many ⎫ (a) indefinite, mere plurality (more than two), some (pl.), several. **li-, lin-**.
much ⎭ same (of quantity) **kin-**.
(b) a great number (or amount): {**hrī,**} **hrĭm-**. of amount only **lak-** can be used.

8) few, not many (or much). **sem-, sempe-**.

{9 all. >>} ‹ take in *all* › (9).

10) both. **yū-**.

¶ When *no, not* and *some/any* occur in the same sentence: *lá* was combined with the pronominal idea, i.e. *nobody, nothing* was used and not *not — anybody.* [*added in the left margin:*] but for special emphasis *imma* "in the world" could be added. *tasse {nila >>} ni·kenne laqe imma,* there I saw nobody whatsoever.

[37] Original "*-re* (female)" >> "*-nie* (female)" in ink; and similarly below in item (i) "*mare?* what woman" >> "*manie?* what woman"; in item (ii) *yare* >> *yanie;* and in item (iii) "*are,* some woman" >> "*anie,* some woman."

[38] These translations of "which" were added in pencil, probably before the note, which gives a longer explanation.

[39] This note was added in ink in the top margin of the page.

(iii) *a·* used only as an indefinite proclitic to verb. **ane**, somebody, something; *ăno*, some man, *anie*, some woman, are rare as pronouns, but common as nouns = "a male, a female." *ăni* freq[uently] = *lie*, people.[40]

(iv) **immane** 'anybody', 'anything', 'anyone'.

(v) **aláqe, lāqe** 'nobody, nothing' (or rather 'no thing'), 'no one'; **láqane** 'nobody, at all'.[41]

(vi) **warane** 'anybody (thing, one) else'. **ware** (no personal forms) 'someone else, another'.[42]

(vii) *hap-* has no pronominal forms.[43]

(viii) **alware**, the same person;[44] **sane** "the same one (as before mentioned)."

(ix) **lie**, people, some pl.; **lĭni** pl. 'a good few, several'.[45]

(x) **hrĭmĭ** "many, very many, a great number"; also **hrīmani** (*-nor, -ri*).[46]

(xi) **sempi** "few."

(xii) **qáqe**, all, everyone. *each* is expressed by prefixing *er*, one. **erqáqe**, one and all, to each individually.[47]

(xiii) **yúye** "both."[48]

2. Answering the question *what? What?* is here a pronoun *not* an adjective. Here are placed the pure "abstract" neuters referring to facts, etc., or to amounts.

(i) *What?* **má** : e.g. in *má le·qente* "what did you say?" The order *le·qente má* is also quite usual.[49] ☞ NB. as remarked above, Q. did not mark interrogation by reversing the normal order of the verb and subject. In sentences containing no interrogative adverb or pronoun the tone alone thus marked the sentence. But it was also usual for such sentences to begin with

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[40] There is an earlier draft up through item (iii) of this section on "Correlatives answering the question *who?*" that follows the first draft of the "Other stems" section without any break. (See above in footnote 36.)

The correlative adverbs and adjectives made from these stems express the answers to the questions :—

1. *Who?* These are all pronouns and have the pronominal vowel **e** as *sundóma* or added to a longer stem. They can also show *gender* by use of the male ending *-nŏ*, and female *-rĕ*.

(i) *who?* **mane**; {*maner*[?], *manis*[?] >>} what man/woman: *măno, măre* or {*manner, mannis* (contracted from *mana nér* etc.) >>} *mana nér, mana nís.*

(ii) demonstratives made from stems described above :— **yane; tane; sane**; {**ine**} **sine, kine** (*tine*). {No forms from √I- : the pronoun being represented by the ordinary *e/te* etc. or by *inér, inís, i·tama* "the man, the woman, the thing" >>} From √I are found **ine**, personal *iro, ire.*

(iii) **arye, aryane**, someone/anyone else/another person. In expressions where more than one third person is concerned the second third person *este/the* etc. is employed. "I don't like this, I like the other": *níla tyaze sine, ni tyaze thé. ary(an)e* means "a different person." *arye qete arya* "another man says something else" i.e. different people say different things.

[41] The form **lāqe** and the gloss 'no one' were inserted after the original composition. The item was later revised in red ink to: "(v) **alle, allane** 'nobody, nothing' (or rather 'no thing'), 'no one'. Also † *lálane.*"

[42] This item was originally: "(vi) **arane** 'anybody (thing) else'. **are** (no personal forms) 'someone else, another'." In blue ink Tolkien changed **arane** 'anybody (thing) else' >> **warane** 'anybody (thing, one) else'; **are** >> **ware**; and added the example "*warimmane*, anybody else" but later deleted it. Subsequently he made two further layers of revisions in red ink to the forms **warane** >> **astane** >> **aiane** and **ware** >> **asse, anasse** and finally emended the latter pair of forms to **aine** in blue ink.

[43] This item was inserted after the original composition.

[44] The original form **alare** >> **alware** in blue ink; later it was revised to **alasse**[?] in red ink; then to **one** in blue.

[45] The form **lĭni** was emended from **lĭne** probably in the course of composition.

[46] The original forms **hrī, hrĭme** >> **hrĭmĭ** in blue ink; and a form **hrīme**[?] was deleted before **hrīmani.**

[47] This item was revised in blue ink from original: "(xii) **qáqe**, all, everyone. **ilqane** (**ilqe**), each." Later "pl. **qáqi**" was added after "**qáqe**, all, everyone" in red ink.

[48] This item originally followed item (xi) and was numbered "(xii)"; but it was renumbered to "(xiii)" in ink.

[49] The form **má** was later emended to **mana** in red ink; and similarly *má* >> *mana* in the two Quenya sentences.

the reduced stem **mă** (before vowel **măn**).[50] *ma le·qente tana*: "did you say that?" The same particle introduced, with no change of sentence structure, indirect questions, = "if, whether": *e·kestane ma leqente tana* "he asked if you (had) said that."

which is represented by adding a partitive, [?*son,*] sg. because there is *no* plural of the abstract pronoun.[51] Hence "which" abstract — e.g. as in "they have all said different things: which do you believe?" is [?with] either **má** [?or] **mana**: the substantival use of the adjective.[52] Note that many of these abstracts are in fact of the same form as the adjectives.

(ii) The demonstratives: **hă** (objective **să**). Exx. *má le·qente? sa ela kenyuvas* "that he will not see it"; *má sútale?* "what is the matter with you?"; *ha níla kave kenyas* "that I cannot see it."[53] When stressed and emphatic the forms are *há, sá. la há* "it is not that!" *há ye* "that is it, that is so." They can then express such tones as "this fact indeed" (forsooth, of course, need I say? etc.). *má suntete:* "what was the matter with him?" *há ela kambe mendelta* "that he could not have his will (what he wanted) of course!" When *las* (an abbreviation of *lasta!* hear, or the archaic strong form *lăsĕ* "listen!") is added the force is "mark you, I tell you, if you can believe me" etc. In this way may be introduced a remarkable or incredible statement or reason (in answer to a question since *ha, sa* must refer to some pronoun already used) *há las! sá las!*

The other pronouns used forms in **-a** which were either the adjectival words (of the next list) used substantivally or were identical in form. Thus: **tana**, that fact; **sina**, this fact (stated by me); **tina** (by you); **hina** (by us) etc.

apa, apana, another matter; quite a different matter.[54]

imma, anything.[55]

uma, something or other; **alla, lála**, nothing; **hapa(na)**, the same sort of thing; **sana**, that very thing (already referred to); **alapa**, the same thing.[56]

kina = "a certain quantity"; it can either be used as a noun with partitive genitive, or as an adjective. *kina malta* "some gold"; *kina maltō* "a certain amount of gold."[57]

laka is used similarly. *laka malta,* much (abundant) gold; *laka maltō* "a great quantity of gold"; pl. *lakar maltō.*[58]

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[50] The phrase "the reduced stem" was inserted after the original composition in the same ink; and later the phrase "used as an interrogative particle or adverb" was added in red ink at the end of the sentence.

[51] This sentence was revised in blue ink from original: "*which* is represented by adding a partitive, [?*son,*] plural of the abstract pronoun." Later "*sō* 'of that which was already mentioned'," written in red ink over (and partly obscuring) a similar pencil version, replaced the original form [?*son*] which was heavily deleted.

[52] Most of the second half of this sentence was struck through in pencil, and the remainder revised in red ink to: "Hence 'which' abstract — e.g. as in 'they have all said different things: which do you believe?' is **mana sō?** : *mana* would ask for a fresh opinion rather than a choice among those already expressed."

[53] The second example was revised in ink from: *má suntele?* "what was the matter with you?"

[54] The forms **apa, apana** were deleted in blue ink and replaced in red with **assa, astana**[?] and (perhaps before this) the form **assa** was added in blue ink after the gloss. Later **assa, astana**[?] >> **aia, aiana** and "[**aia** < *azya*]" added above and to the right, both in red; and probably in connection with this **assa** >> **aina** in blue ink. Subsequently the form **aia** and its etymology were deleted, and part of the original gloss was replaced in red ink, so that the final reading of the item is: "**aiana**, anything else; some other matter; a different matter; **aina.**"

[55] This gloss was emended from "something or other." Later a note was added in the left margin in red ink:

imma with partitive, any bread = any (quantity of). *le·mere imma mastō.* Do you want some bread, any quantity of bread and if so what.

[56] Original forms **láqa** >> **alla, lála** and **hama** >> **hapa(na)** in blue ink; and later "**alapa**, the same thing" replaced by "**ona**, that identical fact" in red ink.

[57] The following note was added in the left margin in red ink, between the explanation and example given above under **imma** (see footnote 55), without any indication of where the added texts were to be inserted:

Note *le·mere kina masta/ō?* Do you want a little bread? (when little is precise and not partitive[?]).

sempa, a small amount of, is chiefly used with genitive.[59] *sempa maltō*, a small quantity of gold; pl. *sempar maltō*, small amounts of gold.[60] But *sempa* can be used as an adj. with nouns of material in the sg.[61] *sempa malta* "(very) little gold." The pl. *sempar maltar* would = few (kind[s] of) gold.[62]

yúya, "both facts."

qáqa, everything, all facts; or **ilqa**, the whole situation.[63] "Everything (*qáqa*) points to the same conclusion." "The whole situation/affair (*ilqa*) is fraught with danger."

Note the special word, **ílŭ-** which means "the whole" i.e. the universe, "all that exists." [Cf. *Ilúvatar.*] Hence *qaqe* ***ilusse*** or ***iluo***, every person/thing in the World. But *ilu* is a word of reverence and such expressions are only used with full intent. Colloquially *qaqe imma/qamma* is the correct idiom, everyone/anyone.

Ilu is declined n. *ilūa*; a. *ilū*; g. *ilūo*; d. *ilūn*; *ilusse*, in the World (*ilullo*, *ilunna* are naturally absent); *ilúva*, universal.[64] Cf. *Ilúvatar.*

3. Answering the questions: *what, which?* (adjectives).

(i) **mana**? what, which. *which* is distinguished by the partitive that follows. *mana (már) tanion*, or *mana tana márion* = which of those houses?[65]

(ii) *some.* As an adjective this is less often expressed than in English. There is nothing in Q. exactly corresponding to English indefinite article. **uma** can be used when the identity is unknown. *uma nér* "some man or other (I know not who)." "A certain" can be expressed by indeclinable enclitic ⌣**uma** which takes the form **-ma** after vowels, and often after consonants colloquial[ly] where such tolerable combinations as *lm, rm, mn* result. *Elda·ma*, a certain Elf; *Eldallo·ma*, from a certain Elf; *nér·uma*, a certain man; *atar·(u)ma*, a certain father. The plural (see below) is expressed by the *-li* plural.

The demonstrative **yana, enyana**, yonder; **tana, entana**, that; **sina, hina**, this; **tina[;] sana**, the same, that, **ina**, the one that.[66]

(iii) **imma,** any; **immana**, any at all.

(iv) **(a)láqa**, none, **láqana**, none at all.[67]

(v) **warya**, other, different; **warya, warimma**, any other.[68]

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[58] The plural example *lakar maltō* was later given the gloss "great quantities of gold" in red ink.

[59] The original form **sen** >> **sempa** and the word "only" >> "chiefly," both in blue ink.

[60] These examples are revisions of the examples in an original sentence, the rest of which was deleted, all in ink: "It is declined as a noun from stem {*sem-* >>} *semp-* : *sen maltō*, a small quantity of gold: {adjective {*sema* >>} *sempa maltō* >>} pl. {*semi* >>} *sempi maltō*, small amounts of gold."

[61] This sentence was emended in ink from: "But *sempa* can be used as nominal[?] is but not simply used as an adj."

[62] This sentence was added later in ink. The original gloss: "few kind of or things of gold" >> "few (kind of) gold."

[63] This was revised in ink from "**qáqa** or **ilqa**, the whole."

[64] These six case-forms of *Ilu* are listed in a column in the manuscript. The nominative *ilūa* was emended in ink from *ilūr*, and beside it is a deleted phrase: "as if pl." The adjectival *ilúva* was originally glossed "universal, of all."

[65] The second Qenya sentence was revised from original *mana tanar márion.*

[66] This item was added in ink after the original composition of the section and was not given a separate number. The forms **entana** and **tina** were later insertions; **tina** was not glossed, but probably means 'that by you'.

[67] This item was emended in red ink to: "(iv) **alla**, none, **allana**, none at all."

[68] This item was emended in blue ink from original: "(v) **apa, apana**, other, quite different." The first form **warya** >> **asta, aia**; later **asta** was deleted; and the forms **warya, warimma** were struck through, all in red ink. In place of these last two a form, perhaps **astana** was inserted; following this "**(aiana)**" was added; then the first form and the parentheses were heavily deleted, all in blue ink. Subsequent additions in red ink yielded the final reading:

(v) **aia**, other, different; **aiana**, alien, strange, any other. hence *aiano*, alien, stranger.

(vi) (a) **hapa, hapana** "of very similar sort, associated."[69]

(b) the same. **ona**, the same thing.[70]

(vii) (a) **lia**, (not) a few, several. But this is rare, since this notion is expressed by the "long plural" in *-li. Eldali,* Elves, some Elves, several Elves.[71]

(b) **hrĭmi** with genitive. *hrĭmi Eldaron,* a great many (of the) Elves.[72] Also the adj. **hrīma**, very numerous (great in number or quantity).[73] *hrīmar Eldar.*

(viii) **sempi**, few, with genitive, or **sempa** as adjective.[74] ☞ while in E. "many" must go with pl. noun, and such expressions as "many a man" are not possible, *sempa* can go with singular or pl. with sg. as more emphatic.[75] *sempa ondo,* (a very) few stones; *sempar ondoli,* some few stones.

(ix) 'all the' with sg. nouns, 'the whole' : **ilqa.** or **qanna** 'entire'.[76] In former case no article is ever used. *ilqa nóre,* all the land, the whole (of the land); *i qanna nóre,* the whole land, the entire land.

"all, all the" with pl. nouns. **qaqi**, properly a pronoun, can be used either in apposition or with genitive. *qaqi nóri,* every land, or *qaqi i·nórion* "all the lands."[77] or **qáqa** with the singular. *qáqa nóre,* every land, each land.[78] *erqáqa nóre,* every/each single land.[79]

To all expressions of 'all' *qanna* (undeclined), "entire, altogether" or *imma* "at all, whatsoever" can be added.

erqáqa nóre imma "every single land whatsoever"

ilqa nóre qanna, the whole land together/entire.

Note also **ilqanna**, altogether, wholly, quite.

(x) **yúya**, both.[80]

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[69] This item was originally: "(v) (a) **hama, hamana** 'of very similar sort, associated'." The forms were emended in blue ink; and later the glosses were revised in red ink to: "of the same sort, associated, related."

[70] This item was originally: "(b) **sana**, the same (as mentioned); **alara**, the very same." The form **sana** and "(as mentioned)" were deleted; the form **alara** >> **alapa** >> **alwarya**; then this form and the gloss were struck through; and "**ona**, the same thing" was added, all in blue ink. Later this addition was replaced by "identical, **onya**" in red ink. Finally this was combined with the word "the" in blue ink to yield: "(b) the same, the identical, **onya**."

[71] Tolkien emended "except in words express[ed]" >> "since this notion is expressed" in the course of composition.

[72] **hrī** >> **hrĭmi** and "*hrī Eldaron,* a great host of Elves" >> "*hrĭmi Eldaron,* a great many (of the) Elves" in ink.

[73] There were two false starts on this sentence: "Sing. **hrĭmĕ**[?] pl. ..." and "or its adj. **h...**"

[74] After this Tolkien wrote: "with *pl.* noun *sempa(r) ondor* 'few stones'," but later deleted this in ink.

[75] In this sentence the original phrase "not possible except" >> "not possible" in the course of composition.

[76] The gloss 'entire', or possibly the whole phrase "or **qanna** 'entire'," was inserted after the original composition but presumably before the paragraph was complete.

[77] The original examples "*qaqi nórion* or *qaqi i·nórion*" were revised in ink to just "or *qaqi i·nórion.*"

[78] In this example the original gloss "every single land" >> "every land" in blue ink.

[79] In this example the gloss was later expanded to "every/each single land, each land" using red ink.

[80] An earlier brief draft of items (vii), (viii) and (x) of this section is extant, because the back of the sheet was used for a later section. This is followed by drafts of what would become sections 5, 6 and 7, and other rough notes:

(vii) "many" **lia**. [*inserted:*] lines[?] (straight[?] or {string[?]}). **rhíma**. (viii) "few" **sempe** pl. **sempi**. in sg. = not much. *sempe malta,* not much gold. (ix) **yúya**, both.

3. Of what sort. **manima** : demonstr[ative] **tanima, sinima. sanima**, [*inserted:*] such. **arima**, of other kind, (*estima*); *laistamanima.* **umaina. lĭnĭma**, of several kinds. **rhímina**, of many sorts. **imanima**, of any kind. {**ilqani...** >>} **qaqima**, of any sort, all kinds. **sempina**, of few sorts. **láqima**, of no kind.
4. how many. **malina**, or **malia. tali(n)a, silina.** or *malya* ? of another number, not so many, **lalina.** how large [inserted:] by much. **ma... malya** or **mallina.**
5. great. **malka. talka, silka** etc.
6. old.

gwo- wo. wa-

4.[81] Answering the question: *whether, which of two.*

(i) **matwe.** adj. **matwa.**

(ii) **tatwe, tatwa** (pointing); **sitwe, hitwe** etc.; **satwe** etc.

(iii) **atwe** "one of the two" said when one has a choice but does not specify; or when both are nouns, **atwa ... atwa.**[82] *enatwa,* the second.[83]

(iv) **immatwe** "either" (when there is no choice).

(v) neither, **alatwe.**

(vii)[84] the other (of two), **atware,** adj. **atwara.**[85]

(viii) **satwe,** the same one (of two), the one (of two) mentioned.

(ix) – (xi) no forms.[86]

(xii) (xiii) = both, **yúye, yúya.**

In introducing a question to which there is only one alternative *matwa* is sometimes used for *ma(n). matwa e·antane sine nyén atwa tyén* "did he give this to mé or to yóu?" This emphasises the opposition and would be said mostly where there was no real doubt, or where no other alternative is conceivable, sc. either he did or he did not, *atwa e·karne atwa ela.*

Note *atwa* = or else, in case of only two possibly alternatives. *atwa — atwa* = either/or.[87]

5. Answering the question *"what, of what kind or sort?"*

(1) **manima** "of what kind, what kind of?"

(2) **tanima, sinima (hinima), sanima** (such): **íma,** such as. shorter forms *taima, síma, saima* etc.

(3) **umanima,** of some kind.

(4) **immanima,** of any kind.

(5) **aláqima,** of no sort.[88]

(6) **warya** (or **warima**), of other sort.[89]

(7) **hapanima,** of related or similar kind.

(8) **onima,** of identical kind.[90]

(9) **linima,** of several sorts. **hrímina,** of many kinds.[91]

(10) **sempina,** of few sorts.

(11) **yuima,** of both sorts.[92]

(12) **qáqima, qáqanima,** of any kind, of all sorts.[93]

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[81] This section was originally numbered "3." in ink, later emended to "4." in pencil; and similarly below original section numbers "4." through "7." were emended to "5." through "8."

[82] The original forms **atwe, atwa** >> **atwe** in blue ink; and later the gloss "either or" was added in red ink.

[83] This was added in the left margin in blue ink; and later emended to "*enatwa,* the second (of two)" in red ink.

[84] The item after (v) was originally: "(vi) **yúye, yúya** 'both'." This was later struck through and an equivalent item added below, without any adjustment to the subsequent item numbers.

[85] This item was originally: "(vii) **waratwe,** the other (of two)." The form was replaced by "**atware,** adj. **atwara**" written in blue ink following the gloss. This was deleted in turn and the rest of the entry revised in red ink to:

(vii) the other (of two), (respecting one of the), **etwe, etwa;** also used in numerals as the second, *minya, etwa.*

[86] This refers to the section 1. items: (ix) *lie*; (x) *hrimi*; (xi) *sempi,* which have no corresponding forms here.

[87] This was later emended in red ink to:

Note *etwa* = or else, in case of only two possibly alternatives, but *atwa — atwa* = either/or.

[88] This was later emended in red ink to: "(5) **allanima, lálima,** of no sort."

[89] This entry was revised in red ink to: "(6) **aiana** (*aia*), of another sort, 'other'. **aianima,** of other sort."

[90] In this item original alternative forms "**(alwarima, alwarya)**" were deleted in blue ink.

[91] The original form **rhímina** >> **hrímina** in blue ink.

[92] The forms **yúyina, yú...** >> **yuima** in the course of composition.

6. *How many?*
   (1) **mallini**, how many, or pl. **malli**?[94]
   (2) **tallini/talli**, that many. **sillini, silli**, so many, etc. **illi**, as many as.[95]
   (3) no special forms.
   (4) **immalli, immallini**, of any number (you like).
   (5) **aláqi**, *no* with pl. "there are no men here," *sisse aláqi neri.*[96]
   (6) **waryalli**, a different number.[97]
   (7) **hapalli(ni)**, of similar number.
   (8) **olli**, the same number.[98]
   (9) no forms.
   (xii) "all" **qáqilli**. all numbers of men, if referring to groups.[99]

7. *How much* or *how great.*
   malka : *talka, silka (hilka), sanalka, ilka.*[100] *umalka. immalka. aláqa (laqalka).*[101] *hapalka, onilka, olka.* **qáqilka**, of all sizes.[102]

8. *How few* no[t] distinguished from above (6).
   *How small.** **manikka**, *tanikka, inikka* etc.
   * only used in interrogatives and demonstratives.

In asking or ref[erring] to age of children *manalka* can be used. But generally in questions of age forms with stems *-ar* "day," *yen*, year, *lúme*, time, are used. Thus **manárea** (lit. 'lasting or living how many days'): how old, how long lasting; *tanárea, sinárea, inárea,* as *manárea Túro?* "how old is Túro?" *inárea ní* 'as old as I am'. Also **qáqárea**, of all ages. **linárea**, of many (different) ages; **aiárea**, of different ages. Similarly **mallúmea** referring to things of greater age. How old is that city? Another form is *malli yēni ista/ekēnie Túro,* how many years knows/has Túro seen.[103]

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[93] The derivative "*erqáqima,* of each kind" was added later in red ink.
[94] The original form **mallina** >> **mallini** in blue ink, probably in the course of composition.
[95] Tolkien numbered this as a separate item: "(3) **sillini, silli**, so many, etc."; but then numbered the next item (3), deciding to follow the scheme of the previous section. The final "**illi**, as many as" was added later in blue ink.
[96] This item was later revised in red ink to: "(5) **alli, allini**, *no* with pl. 'there are no men here' *sisse alli neri.*"
[97] The form **waryalli** was later emended to **aialli** in red ink.
[98] Above **olli** a form **onali**[?] was added and then deleted in blue ink; and later the item was emended in red ink to: "(8) **olli**, of the same number (**ollini**)." These three items were composed and originally numbered in the order: (6) **hapalli(ni)**; (7) **olli**; (8) **waryalli**, then later renumbered in blue ink to correspond with the previous section.
[99] At the end of this item the qualification "(rare)" was added later in red ink.
[100] The alternative form **manalka** was later inserted after **malka**, and *tanalka* after *talka*, both in red ink.
[101] The forms "*aláqa (laqalka)*" were replaced by the note: "negative {hardly >>} not used," all in red ink.
[102] Another sentence was added in red ink: "To express quantity these forms are often fol[lowed] by partitive."
[103] Tolkien wrote the name *Túro* as *Turo* in three of the four occurrences in this paragraph, but this seems to be due to haste. The paragraph replaced an earlier note which was added in red ink and later deleted in blue:

> Applied to persons *malka, {mani... >>} manalka, manikka* can refer to *age.* But this is not usually applied to adults. for [???] *age* stems of a form **arya** 'days'. *manar...*

Adverbs.[104]

When? The bare stems lengthened are used; also suffixes †-**n**, **-nan**; and with reference to more definite periods *-n + lume* (short[ening] of *lūme* "time") > **-llume**; also **-ar** (< *ara* "day") or where the sense "day" is still precise **-aryas**.

nan, again, √NDAN, return. TOTO-, repeat, *tot* = often, over and over again, *tolta-*, to repeat, *tolte*. *né* = ago.[105]

má, when. *manan* (*man*); *manar*; **manaryas** "on what day." **mallume**,* at what time.

* for adjs. *mallúmea* "of what age?" see above.[106]

Dem[onstratives].

yá, at that (distant) time; *yanan* (†*yan*); **yanar, yanaryas**, in those days of yore. *yanan né*.[107]

tá, then, at that time (past now) — (*tan*†), *tanan, tanar, tanaryas*.

enta, then, next (future), **entar**, the next day, *entaryas*. **enyá**, then, at some distant time; also *enyan(an), enyar*.[108] **ēn**, then, next.[109] **ĕn**, in that future subsequent or consequent case, then, consequently.

san(an), then, at that time (mentioned), *sanar* etc.

sí, now (*sin*†), *sinan*. **sinar**, today, nowadays, **sinaryas**, today, this very day. [*hi-, ti-* are not used of time.]

í, in, inan, relative, at the time mentioned, at the same time.

san, sanan, then, at the time mentioned, at that same time. *sanar, sanaryas*.[110]

uman(an), sometime; **umanar**, someday, **um(an)aryas**, in a certain day.

Cf. also *né* "ago." *uman né*, some time ago. *anda né*, long ago.[111]

imman, ever, at any time. / *immanan*. **immar**, any day, **immanyas**, on any day.

aian(an), at another time, at some other time. *aian imman*, at any other time.[112]

nan "again." also *etwan*, the second time.[113]

allan, never, **lálan, allanan**, at no time. *allanar, allar, lálar; alaryas*.[114]

hapan, at the same time (of a number of people or events) together, at more or less the same time. also *hapanan*.[115]

onan, at the very identical moment, at one and the same time (in absolute unison).[116] **onar, onaryas**, on one and the same day.[117]

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[104] This heading was added in pencil.
[105] These rough notes were added in the top margin in ink.
[106] This note was added in the left margin in pencil, and later rewritten in ink for clarity.
[107] The gloss "in those days of yore" and the example *yanan né* were inserted after the original composition.
[108] These three forms and the gloss of the first were inserted after the original composition, at first including also "*enya*, (at that time) long ago," which was subsequently struck through, all in the same ink.
[109] This was emended from original: "**en, ēn**, then, next," probably in the course of composition.
[110] This is a slight expansion of what is said of **san(an)** above, but the earlier version was not deleted.
[111] This note was added above the item **uman(an)** after the original composition.
[112] This item was emended from: "**waryan(an)**, another time, some other time. *warimman(an)*, any other time."
[113] This note was added in the left margin with an arrow indicating where to insert it. The second form and gloss went through three earlier versions: **warnan**[?] >> "**enwan**, again" >> "**enwan** or **atwan**, a second time, again."
[114] This item was emended from original: "**allan**, never, **aláqan, láqan(an)**, at no time. *(a)láqanar, láqanaryas*."
[115] The original gloss "in unison" >> "at more or less the same time"; and at the end of the item an original pair of forms and gloss were struck through: "**hapar, haparyas,** at the same day." Following this another version of the item **san** (similar to those given above) was later deleted: "**san, sanan**, at that (very) time. *sanar* etc."
[116] The second gloss "at one and the same time (in absolute unison)" was added after the original composition.

lian or **linan**, many a time, not seldom, several times, often, sometimes.
hrīn, hrĭmĭn/hríman(an), very often, on a great number of occasions.[118]
but where *arya* is answer[?] we[?] have[?] *aryalisse(n), aryalis*, on many a day.[119]
semen, seldom, on few occasions, *semenan.* also *sempar, semparyas.*[120]
yuyan(an), on both occasions.[121]

all.) all the time, the whole time, continuously. **ilqan, ilqanan. ilq(an)ar**, all the day. continually, sc. constantly, repeatedly throughout a given period, can be expressed by *qáqen imman*, or *nanyunan*, again-and-again. "always, at all times, ever" **qá, qan(an), qañqe.**[122] "on each occasion." **qáqen(an).** also, **qáqanar**, everyday, **qáqaryas**, on every day.[123]

VORO-, **voron(an)**, steadfastly, steadily, unremittingly, unceasingly. where it only means for a long time, *voronna.* forever, for good, is expressed by **mettan** "to the end," as *mettan Iluo*, or *qanqenna.*[124]

Also with *-llume.* **mallume**; *(en)yallume, (en)tallume, sillume; illume; umallume; immallume; láqallume/allume; hapallume; sallume; ollume (onallume). linallume, lillume (húmelissen); hrillume, hrímallume; semellume, sempallume. yuyallume, qallume, qáqillume.*

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[117] The forms **onar, onaryas >> anar, anaryas, then** later the original forms were restored and the gloss added. Perhaps in connection with this a note was added in the margin without an indication of where to insert it:

See note above[.] *onar(yas)* as[?] *onan* only refers to the same event.

This seems to refer to the note about *nan* "again,"

[118] The original forms **hrĭman/hríman(an) >> hrīn, hrĭmĭn/hríman(an).**

[119] This note was emended in the course of composition from: "also **linar, linar... lin...**"

[120] The form *semparyas* was revised from original *semparyais*, in which the last letter is uncertain.

[121] There are two deleted drafts of the section on Adverbs answering *When?* — both on the same manuscript page:

Adverbs.

When. {**mán >>**} **măn**, {**mande >>** [*in pencil:*]} **mā́.** then (long ago), {**yán/enyan >>**} **yá/enya**; *yande/enyande.* **tá**, {**tán >>**} **tăn, tande** "then, at that time"; **sí**, {**sín >>**} **sĭn, sinde**, now. *hinde* is only [?found] used {of ...} {**sán >>**} **săn**, at that time (mentioned), *sande.* **ĭn**, {when ...} **inde**, when, rel[ative].

[*Note added above in pencil:*] 'when' is *long stem* or **˘n(de)** or **˘llume.** but[?] *mā* = what. *má* can still be used = *when?* with verb that makes this clear.

when a special period within a longer time is indic[ated] [*inserted:*] or a definite date or time, **-lŭme**, cf. *lúme*, time, is used. **mallume**, at what time. **tallume**, at that date/time. *enyallume. sillume. sallume, illume* etc. **uman(de)** "some time." *imman(de).*

[*Pencil:*] How, to what degree, as in *how great, how far.* **măn, mande.** *tăn, tande; săn, sande* etc. {*inde*} *in, indi* etc.

This was crossed out in pencil; and the first paragraph of the following replacement is in pencil, the rest in ink:

Adverbs.

(9) *When.* **má, măn** [*inserted in ink:*] **manan.** when a more precise date or period is thought of, **mallume?** at what date/time. Also **manar(yas)**, on what day.

Demonst. **tá**, {*tan >>*} *tan(an), tallume, tanar(yas)*; **sí**, {*sĭn >>*} *sĭn(an), sillume,* **sinar**, today. **yá**, then, some time ago, {*yăn >>*} *yăn(an), yallume*; **enya(n)**, [*inserted form:*] **enyanan**, long ago, **enyallume**, at that distant date; **enta**, then (future), **entar**, {tomorrow >>} the next day. {**ina...**} **í**, *in, illume,* rel.

{**uman >>**} **uman(an), umallume, umanar**, some time, some day. **imman(an)**, at any time, *ever.*

{**lá >>**} **alla**, never, at no time, or[?] {*laq... >>*} *aláqan, láqan.* **allume**, at no date, *láqallume.*

waryan, another time, some other time. **waryanan**, at any other time. *waryallume.*

[122] Original **qan >> qá, qan(an), qañqe, qáqen**; then the last form was deleted.

[123] There is an earlier draft of this paragraph at the bottom of the preceding manuscript page:

All. **ilqan(an)**, all the time, in which time, continuously. **qaqen**, {each >>} every occasion, always, ever. *qaqenan.* **qaqar**, {**qaqenar >>**} **qaqanar**, every day.

[124] These notes were added in the top margin of the page.

How of degree, as in "how green, how much?" etc. The simplest forms show **-n** (which hence became obsolete of time).

man, how? (to what degree, extent). **mande.**

tan, tande, that much, so; **sin, sinde**, so, so much; **in, inde**, as, as much as.

uman, umande, somewhat. **imman, immande**, ever, at all, to any degree.[125]

lá, lan, (a)láqan, not (at all).[126] **alande**, to no degree, in no way. also **alaqande**, not in the least.

hapande, about as much (as). **san(an)de**, to the very degree. **onande, onde**, to exactly the same degree.[127]

qande, qaqende, in all ways, to every extent.

How (of method)? In what way, by what means.

mal/malde, in what manner.[128] **mainen**, by what means (**manainen**).[129]

tal(de), so, thus, like that, **tainen**, by that means; **sil(de)**, so, in this way, like this, *sínen*, **tilde** (like you), *tínen.*[130] *íl, ilde, ínen.*

umalde, somehow; **immal(de)**, anyhow.[131] *umainen, immainen.*

(a)láqalde, in no way, by no method, nohow; **(a)láqainen**, by no means.[132]

hapalde. salde (sal), sainen.[133] *olde, ol, onal(de), onainen.*

lilde, in many ways, *hrimilde, (li)línen, hrimínen.* **semel(de)**, in few ways, in few respects. *semmen, sempanen.*[134] **yuyal(de)**, in both ways.

qalde, qaqil(de), qáqínen.

Also, after what fashion, like what?

manandon? as[?] in[?] *kiryandon,* like a ship : or **tandon**, like that, **sindon**, like this; **indon**, as. *umandon, immandon.*

(a)láqandon.[135] **hapandon** (e.g. they all danced in the same style), **onandon**, in identical fashion.[136] *sandon. lilindon, hrimindon. semendon, yuyandon, †qandon, qaqendon.*

Where. **-s, -sse.**

masse? manas(se); *tasse (tas), tanas(se), yasse, enyasse, yanas(se); entas(se); sisse (sis), sinis(se), hisse (his), hinis(se).*[137] *sasse, sanas(se).*[138] *is, isse, inis.*

umas(se); immas(se). **lalasse**, nowhere, or *allasse, alas.*[139] *hapas(se). †osse, onos(se). lisse, lilis(se), hrimis(se). semesse, sempas(se). yuyas(se).* **ilqas(se)**, in the whole region; **qáqesse**, everywhere, *qasse.*[140] [*ilusse*, in the whole Universe.]

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[125] These pairs of forms were written on two lines, with a brace at the far left connecting the lines.
[126] Original forms **aláqan, lan >> lá, lan, (a)láqan.**
[127] The form **onande** was inserted after the original composition.
[128] The original form **mále >> mal/malde.**
[129] A second gloss "with what" was later deleted.
[130] An incomplete form *yaine...* was deleted in the course of composition. Original **til >> til(de)** and **sil >> sil(de).**
[131] The gloss "somehow" was inserted after the original composition.
[132] The original forms **láqalde >> (a)láqalde** and **láqainen >> (a)láqainen.**
[133] The form *sainen* was inserted after the original composition.
[134] The forms *semmen, sempainen* were inserted after the original composition; then *sempainen >> sempanen.*
[135] The original form *láqandon >> (a)láqandon.*
[136] The gloss "in identical fashion" was inserted after the original composition.
[137] Original "*tasse, entas*" >> "*tasse (tas)*"; and *sinas(se) >> sinis(se).*
[138] The forms *sasse, sanas(se)* originally followed *onos(se),* and Tolkien later marked them to be moved here.
[139] Original "*láqas(se), aláqas*" >> "**lalasse**, nowhere, or *allasse, alas.*"
[140] The glosses "in the whole region" and "everywhere" and the form *qasse* were inserted later.

Also forms made with NOM-, spot, place.[141] **manome(s)**, in what place.[142] *tanome, sinome, sanome(s), enyanome, umanome, immanome, allanome(s), hapanome, onnome, (li)lin(n)ome, hrimo(n)nome, semen(n)ome* (†*sennome*), *sempanome, yuyanome,* **ilqanome** "all over the place, throughout," *qaqenome* etc.[143]

Whither. **-nna.**[144] also *-nomen(na)* as above.

manna, mannomen. *enyanna, yanna, tanna, sinna* (*hinna, tinna*), *sanna; umanna, immanna, allanna, lalanna.*[145] **hapanna** (together), *onna, onanna, lilinna, hriminna,* (†*semna*), *semenna, qáqenna,* etc. *tannomen(na)* etc.

Whence. **-llo.**

mallo, *enyallo, yallo, tallo, entallo, sillo* (*hillo, tillo*), *sallo, umallo* etc. Also **manomello** etc.[146] *qallo, qáqello.* from no place, **allo** or **lalallo, allonomello.**[147]

Why, for what reason.

maro?[148] also with √MEN, purpose, aim. **mámen** (for *má mene?* aiming at what?) :

taro, támen; siro, símen; iro, ímen. **saro,** therefore, for that reason named, and so, *sámen,* etc. *umaro, umámen, immaro, immámen; allaro, lalámen; haparo, hapámen, ondaro* (< *on-rō*), *onómen; liro, lilíro, hrímaro, semparo.*[149] **qáqero, qáro,** by all means, for every reason, on all accounts, *qámen, qáqamen.*[150]

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[141] This was revised from: "Also forms made with MEN- 'place', 'point'. **ma...**" in the course of composition.

[142] Tolkien emended **manome(s)** >> **mannome(s)**, then later deleted the inserted **n** to restore the original form; and similarly with *tanome; sinome; enyanome; umanome; immanome; láqanome; hapanome;* and *sanome.*

[143] Original *láqanome* >> *allanome(s); sanome* following *onnome* was deleted and replaced by *sanome(s)* following *sinome;* "or *sempannome*" >> *sempanome; yuyan(n)ome* >> *yuyanome;* and **ilqan(n)ome** >> **ilqanome.**

[144] Originally the ending was given in two forms **-n, nna** and later the first was deleted.

[145] Original single form *láqanna* was emended to two forms *allanna, lalanna.*

[146] Original form **manomel(lo)** >> **manomello.**

[147] These three forms and gloss were added in the left margin.

[148] The forms **main, maina?** >> **maro?** in the course of composition.

[149] An original form *linímen* was deleted; "*láqaro, laqámen*" >> "*allaro, lalámen*"; and *hríro* >> "*hríro, hrimiro, hrimínen*[?]" >> *hrímaro.* The etymology of *ondaro* with the second form *onómen* was added in the left margin.

[150] The forms **ilqaro, il...** >> **qáqero, qáro** in the course of composition.

The Eldarin Personal Pronouns

These elements were devised and fixed before the construction of inflexional signs of number. They did not, therefore, originally indicate *number* inflexionally, but had, where necessary, separate stems for the different numbers of the same person. In the first and second person, of course, the pronominal reference is not the same when the number is changed and the use of different stems (as *me, us*) in such cases is a common feature of Eldarin and human language.

The bases or stems employed were all of TA-form. The *sundóma* of all that referred to *persons* was [**e**], except the first person singular which originally had [**i**]. The *sundóma* of impersonal forms, only found in the third person, was [**a**].

It is probable that sex or gender was not originally expressed in the personal forms, and that distinction remained unexpressed in most Eldarin languages in the oldest pronominal elements: the unemphatic, enclitic, or inflexional forms. But in the third person (only) it is probable that already in Common Eldarin the vowel [e] was changed to [o] in the case of masculine gender: at any rate in singular pronouns. The carrying out of the distinction in plural forms, and the consequent necessary provision of a form for *mixed gender* was a later development (only seen complete in Quenya).

The following were the CE pronominal stems in their oldest and simplest forms.

First person	S. **ni**	P. (a) **me**	(b) **khe**	D. } as pl.
Second "	**the**	**le**		}
Third "	**se, te, je.**	**[tĭ]**		**tŭ**
" *impersonal*	**sa, ta, ja.**[1]			

A reflexive pronoun of the 3rd person only: **kwe (kwa)**.

All Eldarin languages distinguished in the plural (and dual) of the "first person" between (a) the *exclusive* pronoun, nearest to a true plural of the first singular, which did not include the person addressed: *we*; and (b) the *inclusive: thou and I* (and possibly others associated with either). The changes of stem, therefore, did not express number but change of reference.

In the second person though **le** is universal in the plural, it is also found in the singular; and it is probably that the distinction of the stems in this case again was not originally concerned with *number*: **the** was probably in origin a more curt or imperious form, and **le** a more deferential. A distinction between 'inferior' and 'superior' second persons was usual not only in Eldarin but in other languages of the West more remotely akin, including those of the *Atani*, and in the later Common Speech of the Western Shorelands in the Third Age.

In the *third person* the distinctions in the use of the varying stems **s|t|j** were probably not rigidly fixed or organized in CE. But an early distinction (modelled on the existence of separate forms for different numbers in the other persons) was to employ **s-** in the singular and **t** in the dual and plural. The formation of a dual stem **tu** was probably old and achieved in CE. This form is therefore included above. But a corresponding plural [**tī**] is bracketed because, though this form may have appeared in CE, it certainly was not the only form. The mere stem-change **se/te** was evidently in many cases felt sufficient.[2] Also, though this form

[1] The 3rd person pronoun **je** was deleted in red ink and replaced by **e** in pencil, and similarly impersonal **ja >> a**.
[2] These two sentences about the 3rd person plural were struck through in light pencil.

did not enter into verbal inflexion, **je** seems also to have been used as a plural pronoun; possibly because it was felt to be related to plural [ĭ] with 'personal' vowel [e].[3]

¶ The usual employment of the **j**-stem was anaphoric and relative.[4] Thus: "***se** did that, **je** the famous smith*" — he did that, the same/and he (was) the famous smith. Hence the **j**-pronouns developed naturally into relatives. In this use the bare vocalic form [i] was most used in Eldarin; or else the bare vowels: [e] personal, [a] impersonal.[5]

¶¶ *Impersonal* in Eldarin does not mean that the 'subject' of a verb or sentence is not known or expressed. It means that this subject is not a 'person' in the Eldarin sense (see Personification: above), but e.g. an 'abstract', or an inanimate. Actual 'impersonal' expressions in which there is no subject (known, real, or stated) have no pronoun in Eldarin. See below on expression of 'passive'.

Old variations in form of the stems.

ni. An unemphatic form **ne** seems early to have been developed parallel to *the, me, le, se* etc.

me. A form **mi** parallel to *ni* also appeared early, possibly in CE.

se, te. Forms **so, to** (as noted above) were early developed for masculine reference **se, te** being then feminine, and **sa, ta** neuter. In the plural beside *te* gender forms **tŏi, tĕi, tăi** then later appeared, while **tī** referred to mixed gender.

☞ The plural forms evidently even when unemphatic tended often to have a long vowel *mē, lē, tē* etc.

Functions of the simple forms.

These, when used without strengthening or lengthening, could anciently be used either as *subjects* or as *objects* (direct or indirect), word-order and the implications of the verb or sentence alone indicating the different functions. As *object pronouns* they remained in use in CE as separate units, moveable (within certain limits), and capable of becoming more emphatic by receiving an accent (and consequent lengthening of the final vowel). But as subject pronouns they were in CE already either (a) agglutinated as *inflexions* to the stems of tense-forms, or (b) replaced by new specially *subjective forms.* The latter were either enclitic and inflexional, or separate and treated often as nouns.¶

¶. These 'full' forms used only in cases of marked emphasis or contrast were often formed by prefixed *sundóma* (**e, a**) and strengthened consonants; but the detail of the different languages is divergent and the CE forms are usually uncertain.[6]

The simple forms were as a rule only maintained in *subjective* function inflexionally when added to stems that could not, or in Eldarin never did, use agglutinated or inflexional object pronouns. For example after the negative stem *la* (see above): *lă-ni* "I [am/do] not," 'not me'.[7]

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[3] This sentence was replaced by the following, all in red ink except for the stem-forms, which are in blue:
There also exists a stem **je, ja**, which might refer to any pronoun (or noun) mentioned immediately before. It could thus often replace, or avoid the repetition of, any other pronoun. But it did not normally become part of verbal inflexion.

[4] A gloss 'the same, the one just mentioned' was added to the end of this sentence in red ink.

[5] These two sentences were revised in red ink to:
Hence the **j**-pronouns developed naturally into relatives; and into reflexives. In the relative use the bare vocalic form [i] was most used in Eldarin; or else the bare vowels: [e] personal, [a] impersonal.

[6] A false start on this sentence was deleted in the course of composition: "An exception {has[?]} to use[?] made ..."

[7] The brackets in the example are Tolkien's.

Pronominal forms associated with verbs.

For the understanding of the development of the personal inflexions of Eldarin verbs and the forms of the pronouns assumed the word-order of the simple sentence in Eldarin must be considered.

The normal word-order in Eldarin was originally the same with pronouns as with nouns: see above under *Noun Structure.* This order was: *subject, object, indirect or remoter object*: 'give a book the man, give it him'. It is also clear from the older forms of the recorded languages that in a normal sentence the *verb* was placed as near the beginning as possible, though particles or adverbial elements that qualified the verbal notion could precede it. The *subject,* noun or pronoun, immediately followed it; and if this subject (as noun or as emphatic pronoun) was displaced then the appropriate pronominal element was often put in its place: as "Tarkalion went he forth," which was the equivalent of English: 'It was Tarkalion that went forth'.[8] The normal order in a simple sentence in CE was therefore: "gives man it me, gave he them (to) him"; or without subject: "gives me."

The unemphatic *subjective* pronoun thus usually followed immediately after the verbal stem, and already at an early date became enclitic, and then an inseparable flexional addition. The unemphatic *objective* pronouns usually followed the subject, and so though becoming enclitic, remained normally separable and not inflexional: *when the subject was present.*

But since many verbs either had no normally expressed subjects (denoting processes not 'actions': as *rains*), or were used when the subject was not known or expressed (as in the passive) there could also grow up an inflexional system in which the pronominal affixes expressed the *objects,* as in the Indo-european middle and passive voices.

Now it was early found desirable in Eldarin to devise forms that would distinguish the *subjective* pronouns from the objective, since the collocations of two (or three) pronominal elements after the verb were frequent. These were at first used only when a subjective pronoun was followed by a pronominal object. But already in Eldarin there was a tendency to use the *subjective* forms in all cases. There thus tended to grow up a system resembling that of say Latin *regit, regitur.*[9] But in Eldarin (a) the *subjective* elements were always the longer and more elaborate or least reduced; (b) the relation of the inflexional pronominal forms was much closer to the forms still in use separably than it was in recorded Indo-european languages; (c) there was a tendency to greater complexity in Eldarin, though this was not carried out until the derived languages had begun their individual careers: i.e. to develop inflexions for the *subject,* the *reflexive,* the *object,* and the *subject and object combined.*

In Common Eldarin, therefore, the following system was already established, where **X** stands for a *verbal stem,* **a** for a *subjective* pronominal element, **b** for an *objective,* or etymologically speaking *general,* pronominal element.

$\widehat{\text{X}}$b : *Verb + subject.* Already in CE in process of displacement by $\widehat{\text{X}}$a.
Subjectless verb + object (direct or indirect).

$\widehat{\text{X}}$a : *Verb + subject* only.

$\widehat{\text{X}}$a,b : *Verb + subject* with enclitic *object* (direct or indirect).

$\widehat{\text{X}}$a,b,b : " " " " *object direct,* and *indirect.*

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[8] A footnote was added in red ink, and its place in the text marked by "¶":

¶ This word-order, however, with noun-subjects (and especially *names*) became so usual as to become the normal order in most of the derived languages.

[9] These forms mean 'he/she rules' and 'he/she is ruled' respectively, with the endings *-t* and *-tur* both marking the 3rd person singular subject.

$\widehat{Xb}$,b : *Verb subjectless + object,* with enclitic *indirect object.*

Only those forms marked as $\widehat{Xa}$ had already become inflexional in CE; but the form $\widehat{Xa},b$ might become so later. It did so in all the older languages where *b* referred to *a,* i.e. was a reflexive object. The formula $\widehat{Xa},\widehat{b}$ only became regularly inflexional in all cases in Quenya.[10]

Number in the object pronouns was not originally expressed, except as implied in the meanings of their different stems. But number in the *subject* implied a number of different (if coordinated) actions or processes, and so was early expressed by **number-signs** attached to the *verbs.* All the Eldarin languages used these signs of number when the verb stood alone: as *kari-r* (people do, there are a number of doings). These forms were also frequently used before *subject nouns.* When they were used before *subject pronouns* (not compulsory in CE) the signs of number tended to amalgamate with the affixed pronouns, producing the appearance of prefixed number inflexions, and providing special subjective forms that competed with those made by the methods described below.

The number signs in CE were: plural **l/r**; dual **t/s**. Finally and where no subject followed the variants *r, t* seem generally to have been employed in CE and the older Eldarin languages, in order to avoid confusion between these signs and the pronominal elements *le, se.*[11]

The special subjective forms, in enclitic use with verb-stems.

These were formed not by inflexion, but in an archaic manner by modification of the pronominal stems: lengthening of the typical vowel, and strengthening of the basic consonants according to modes described under Eldarin phonetic structure: Thus the consonant could be doubled (or lengthened), or *s* could become > *st; m* > *mb; n* > *nd* etc.[12]

¶ Instead of (*nī*), *nnī, ndī,* however, a form **njē** was developed already in CE.[13] This appears to be derived from *ni* + *ē* the vowel that appeared in the other pronouns. Beside it appear **nnē, ndē.** On its model 2nd person **thjē** also appeared beside *tthĕ.*[14]

¶¶ Where the plural and dual forms contained the plural or dual verbal signs (as described above) the pronouns showed the simple forms with lengthened vowel only.

The following is a list of the *subjective enclitic* forms and their variants (developed by the above processes) that appear to have already been produced in Common Eldarin.

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[10] This sentence was revised in red ink to: "The formula $\widehat{Xa},\widehat{b}$ only became regularly inflexional in Quenya, and was then limited to cases where *b* the object was *singular.*"

[11] At the end of this sentence an original form *te* was emended to *se* in the course of composition.

[12] This paragraph was emended in red ink to the following:

These were formed not by inflexion, but in an archaic manner by modification of the pronominal stems: lengthening or strengthening of the basic consonants according to modes described under Eldarin phonetic structure: Thus the consonant *s* could become > *st; m* > *mb; n* > *nd* etc.

(Cf. "Tengwesta Qenderinwa," ed. Christopher Gilson and Patrick H. Wynne, PE 18, pp. 40–42, 90–92.)

[13] This sentence was emended in red ink to: "Instead of *nnĭ, ndĭ,* however, a form **njē** was developed already in CE."

[14] A sentence was added after this, hastily written in red ink:

The simple[?] form had long vowel only when final but was short before enclitics[?].

Person	*Singular*	*Plural*		*Dual*	
1a.	**njē [nnĭ, ndi].**[15]	**mbē** ;[16]	†**lmē**	**mmē** ;	†**smē**
1b.		**ñkhē** ;[17]	†**lkhē**	**kkhē** ;	†**skē**
2.	**tthē, thjē**	**llē** ; **ldē, tthē**	†**llē**	**llē** ;	†**slē**[18]
3 m.	**stō, ssō**	**ttō (ttoi)**; **ntō**	†**ltō**		
f.	**stē, ssē**	**ttē (ttei)**; **ntē**	†**ltē**	**ttū** ;	†**stū**
n.	**ssā**	**ttā (ttai)**; **ntā**	†**ltā**		
[m. f.		**(ntī)**;	†**ltī.**][19]		

Notes 1. The forms marked † were made by amalgamation with the verbal number signs *l/s* as described. These were the more usual in the Dual, which only shows variants with simple lengthening of the consonants.

2. **skē** shows the normal change in Eldarin of *skh* > *sk*. Since *kh* also became *k* (or identical in product with it) in *ñkh* > *ñk*, *lkh* > *lk* in some of the later dialects an extracted variant **ke** for *khe* appears in some of the branches.

3. The nasal forms **ntō, ntē, ntā** etc. probably reveal an archaic modification of *t*, specialized as a plural stem, but in separable forms normally in the later languages reduced again to *t*, though it survives in various emphatic forms with prefixed vowels. Though clearly felt to be parallel with and a variation on *ltō* etc. they cannot have been made in the same manner, since Eldarin had no sign *n* for plurality. **ñkhē** must therefore have been devised (as a euphonic variant of *kkhē*) on the model of the variation *ttē, ltē : ntē.*

4 The Valinorian tongues do not use the geminated forms **tto, tte, tta** etc. in the *third person plural.*

5. Those languages (e.g. Quenya) that use *le* in the singular specialize **lde** as the singular form, **lle** as plural (dual).

6. The forms in brackets are not certainly to be referred to CE.[20]

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[15] The original bracketed forms "[**nnē, ndē**]" >> "[**nnĭ, ndi**]" in blue ink.

[16] Originally **mmē** was given above **mbē** connected by a brace; later it was struck through in heavy pencil.

[17] Similarly **kkhē** was connected to **ñkhē** with a brace, but it was struck through in the original ink.

[18] The 2nd person forms were rearranged and added to in red ink, so that they would read as follows:

2.	**thjē, tthē**	**llē** ;	†**llē**	**llē** ;	†**slē**
	ldē (llē)	**tthē** ;	†**lthē**		

[19] All of the 3rd person masculine singular and plural forms were later struck though in light pencil, as well as the feminine "**ttē (ttei)**"; neuter **ttai** and **ntā**; and both "m.f." forms (**ntī**); †**ltī**.

[20] There were two earlier versions of the chart of subjective forms. The first was crossed out with a large "X":

	Singular	*Plural*	*Dual*
1a.	**njē ; ndē, nnē.**	1a. **mmē**	**mmē**
		* **l-mē**	* **s-mē**
		1b. **kkhē**	**kkhē**
		* **lkhē**	**s-kē**
2.	**tthē ; thjē.**	**llē, ldē**	**llē, lde**
		* **llē**	* **s-lē**
		ltoi	

Already in CE the simple forms (since they were used mostly where unemphatic) tended to be reduced by obscuration of their short final vowels, and even loss after sonants (?). Thus *kari-s(ă),* does it; *karil-mē-s(ă)* 'we do it'; *karintō-tă* > *karintōtă* 'they make them'.

But they could still in CE be accented when necessary. Hence the derived languages show forms descending from reduced affixes like **ˊsĕ/s** and from stressed variants as **sé/sḗ**. The differentiated gender forms *sē, sō / stē, stō* were usually in this longer form.[21]

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3. m.	**stō, ssō**	**ttō (ttoi) ; * ntō, ltō**		
f.	**stē, ssē**	**ttē (ttei) ;**	**ntē, ltē**	**ttū**
m. f.		**(ttī) ;**	**ntī, ltī**	**s-tū.**
n.	**ssā**	**ttā ;**	**ntā, ltā**	

The second version included uncompleted notes, and was deleted with a single diagonal stroke:

	Singular.	*Plural.*		*Dual.*	
1 a.	**njē [nnē, ndē]**	**mmē** [*added:*] **mbē ; * lmē.**		**(mmē) ;**	*** smē.**
b.		**kkhē ;**	*** lkhē, ñkhē**	**(kkhē) ;**	*** skē.**
2.	**tthē, thjē**	**llē, ldē ;**	*** llē**	**(llē) ;**	*** slē.**
3 m.	**stō, ssō**	**ttō (ttoi) ;**	*** ltō, ntō**		
f.	**stē, ssē**	**ttē (ttei) ;**	*** ltē, ntē**	**(ttṻ) ;**	*** stū.**
(m. f.		**(ttī) ;**	*** ltī, ntī)**		
n.	**ssā**	**ttā (ttai) ;**	*** ltā, ntā**		

¶ The dual form **skē** shows regular Eldarin change of *kh* after *s.* (In Eldarin generally *k/kh* coalesced also after *ñ, l.*)

¶¶ The forms marked * were developed by amalgamation with verbal signs of number *l/s.* These were usual in dual, besides forms with simple lengthening of consonant only. The nasal forms *ñkhē, ntō,* etc. are of obscure origin. It is possible that they derive from a *nasal plural sign* not otherwise evidenced, except in the *-m* of noun-inflexion. In that case (if the element was *n*) **mmē, llē (ldē)** may also be blends of *mme, lle* with consonant lengthening and *n-mē, n-lē.* It is more likely that **ntō, ntē, ntā** are in fact plural 3rd person stems with archaic modification of *t,* since *nt* appears also in separable pronominal forms. In that case **ñkhē** is made later on the model of the varia[nt] ...

[21] These two paragraphs replaced two earlier ones, which were followed by a treatment of the reflexive pronouns that was not replaced in this version of *The Eldarin Personal Pronouns.* All of this was crossed out with a large "X":

It is probable that already in CE the simple forms tended to be reduced by obscuration and even loss of their short unaccented final vowels **e, a** — including the *e* in the analogical unemphatic 1 person sg. *ne.*

Thus a typical CE collocation of elements would be

{*kari-l-mē-sa-mĕ* = we do it to ourselves} [>> *in red and blue ink:*] *kari-l-mē-sa-so* = we do it to/for him.
kari-mmē-sa = we (two) do it.
{*kari-lmē/mmē-me* = we make ourselves} [>> *in red:*] {*kari-lme-me* >>} *kari-ntō-tă* = they make them.

With colloquial reductions {*karilmēsam* >>} [*in red:*] *karilmēsas(o), karimmēs, karilmem/karimmem* etc. [*added in red:*] *karintōt(a).*

The reflexive. {When the object was reflexive it seems to have become amalgamated with the subjective affix already in Eldarin, producing reflexive forms **ilmēm(e), ilkhēk(he), illēl(e),** the *l* form being preferred to obviate accretions of like consonants. The singular forms were probably **njēn(e), tthēt(he)** or **thjēt(he)**} [*struck in red*].

In the *third person* the reflexive form **kwe** was used. Originally this contained in itself the subject and object, and no other pronominal affix was required; but the signs of number were added where needed to the verbal-stem. The genders m. f. were not differentiated. Originally *kwe* was also used 'impersonally', but a form **kwa,** parallel to *sa, ta* was already developed in Eldarin.

Hence CE {*thasikwe/o* >>} *thasikwe* 'washes himself/herself'; *thasikwa,* washes itself; *thasilkwe,* wash themselves, m. f.; *thasilkwa,* n[euter]; *thasiskwe/a,* dual.

¶ Probably not CE are (a) the intrusion of **skwe** into the m. f. sg. (as if *s* was a pronominal 3 sg. element); (b) an analogical *thasiñkwe* as plural

Eldarin Morphology.

C. *Pronouns : Demonstratives :* and *Correlatives.*

I *The Eldarin Verbal Pronouns.*

§1. a) These elements are here called 'verbal', since they are the pronominal forms closely associated with verbs as the subjects or objects of actions and processes. They are not called 'personal', because this has a special sense in Eldarin languages: see 'Personification', above under the description of Noun Structure.[1] The verbal pronouns include forms of the 'third person' that are in Eldarin called 'impersonal', since they refer only to 'abstracts' or to things (such as inanimates) not by the Eldar regarded as persons. Actual 'impersonal' expressions in which the subject is not present (being non-existent, or unknown, or not requiring expression) have no pronoun in Eldarin. See below on the expression of the 'Passive'.

b) These pronominal forms were among the most ancient linguistic elements, as is shown by their simple form; and they were devised and established before the invention or development of inflexional signs of *number.* They did not, therefore, originally indicate number inflexionally, but had where necessary separate stems for the different numbers of the same 'person'. In the *first* and *second* persons the pronominal reference is not identical when the number is changed, and the use of different stems is in these cases a common feature of language.

c) The bases or stems employed were all of TA-form with a single initial consonant. The *sundóma* of all those that referred to persons was [e], except the first singular which had the vowel [i]: it had an exceptional position in being the only pronoun to refer to no other person but the speaker, and the vowel [i] is specially associated in the demonstrative and deictic stems with the sense 'this, here'. The *sundóma* of impersonal forms was [*a*].

d) *Gender* was not originally expressed in personal forms, and the distinction remained unexpressed, in Common Eldarin and the older derivatives, in the unemphatic, enclitic, and inflexional forms of the third person. It was never expressed in other persons.

§2. a) The following were the CE pronominal stems in their oldest and simplest forms.

First reference.	S. **ni**	P. (a) **me**	(b) **we**	D. as plural.
Second "	S. **ke, de**	P. **ke, de**	D. " " .[2]
Third "	S. **se**	**te**	D. } **tu.**
(impersonal)	S. **sa**	**ta**	}

There was also a stem **je, ja** that always referred back to the noun or pronoun mentioned immediately before. It does not seem in CE to have been used of the 1st sg. and possibly was originally only normally used of 3rd person.[3]

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[1] This refers to "Common Eldarin: Noun Structure," §6 '*Personification*': "By this in Eldarin is meant the process by which a word that is not a 'proper noun', or the name of any unique person, comes to be used as a personal name, with or without modification," PE 21, p. 83.

[2] The first and second reference pronouns were emended in red ink from:

First reference.	S. **ni**	P. (a) **me**	(b) **khe**	D. as plural.
Second "	S. **the**	P. **le**	D. " " .

[3] This sentence is a replacement in red ink for: "[The stem **kwe** was confined to the 'third person', and was reflexive, containing in itself both subject and object.]" The brackets around the original sentence were added in pencil, sometime before it was struck through and replaced. The new sentence at first began with the word "Originally" deleted in the course of its composition; and the words "in CE" were inserted subsequently.

b) All Eldarin languages distinguished in the plural (and dual) of the 'first person' between (a) the *exclusive we*: which did not refer to the person or persons addressed, and (b) the *inclusive we*: 'thou and I' (and possibly others associated with either party). The changes of stem **ni, me, we** thus only expressed number by implication.[4]

In the 'second person' *ke, de* are entered above as both singular and plural. In this case also the stem-distinction was not primarily concerned with number: **ke** was in origin a more curt form, **de** a more deferential. That is: primitively *de* was the true personal pronoun of the 'second reference'; *ke* was simply the demonstrative stem *ke* (see below) which pointed immediately forward, or referred to the position of the person addressed, and thus meant 'the one before me, you there'.[5] A distinction between the *inferior* (or 'imperative') and the *superior* forms of the second person was made usually not only in Eldarin but in other languages of the West more remotely akin, such as those of the *Atani*, and the 'Common Speech' of the Western Shorelands in the Third Age.

c) In the 'third person' the distinction in the use of the stems *se, te* and *sa, ta* was not primitive. In demonstrative and adjectival use the distinction between them is not one of number. But already in Eldarin the system had been established of reserving **se, sa** for the singular, and **te, ta** for plural and dual, a distinction modelled on the existence of separate stem-forms implying differences of number in the other pronouns. The formation of a *dual stem* **tu** belongs to Common Eldarin. Since this *sundóma* [u̯] is clearly related to the [ū] inflexional dual-sign in nouns, this *tu* is the earliest example of the inflexional indication of number in pronouns. But a parallel plural form [ti] was not developed in CE, because the stem-difference between *se/te* was sufficient, while the base *ti* had a special demonstrative function (see below).

Notes ☞ 1) The definition of number was also marked in CE in addition to the stem-changes by lengthening. The forms in the derived languages indicate clearly that the pronouns of plural or dual reference usually had *a long vowel*: **mē, wē, kē, dē, tē, jē** etc.; **tū**. The pronouns of singular reference normally had a short vowel: **nĭ, kĕ, dĕ, sĕ, să**, unless accented (as being more emphatic).[6]

2) In unemphatic use the derived forms also indicate that already in CE a weak form of the first singular **nĕ** (beside *nĭ*) had developed – by a tendency that again reappeared in the later languages to the slackening and lowering of unstressed final [ĭ, ŭ], here aided by the *e*-vowel that appeared in all the other personal forms. In reverse a pl. 1(a) **mĭ̆** with [i] from *ni* seems also to have early appeared.

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[4] In this paragraph "person" >> "person or persons"; and **ni, me, khe >> ni, me, we**, both changes in red ink.

[5] These three sentences were emended in red ink from what were originally four sentences:

In the 'second person' though *the, le* are [*inserted, then deleted in pencil:*] {both} entered above as singular and plural, [*brackets added in pencil:*] [it is not certain that this was the original distinction between them. In the derived languages either may often be used in all numbers. It is thus possible that] in this case also the stem-distinction was not primarily concerned with number: **the** was in origin a more curt form, {**le** >> [*in blue*]} **de** a more deferential. That is: primitively {*le* >> [*in blue*]} *de* was the true personal pronoun of the 'second reference'; *the* was a form, with personal [*e*], of the demonstrative stem *the/a* (see below) which pointed immediately forward, and thus meant 'the one before me, you there'.

[6] "Notes" and the number "1)" were added later to this paragraph; and the sets of plural and singular pronouns were emended from original "**mē, khē, (thē), dē, tē, jē** etc.; **tū**" and "**nĭ, thĕ, (lĕ), sĕ, să**," all in red ink.

§3. *Functions of the 'Simple' pronominal forms.*

These forms were used originally without differentiation either as *subjects* or as *objects* (direct or indirect). The *word-order* (see below), and the implications of the associated verb, alone indicated these different syntactic functions.

When remaining independent and separable these forms were capable of receiving an accent and forming the stems of *declined pronouns* with inflexions the same as or similar to those seen in nouns.

When enclitic to verb-stems, and so already in CE inseparably attached to them as affixes or inflexions they could only express the relations of *subject* (nominative), and object (*accusative* or *dative*). The simple forms were only maintained in *subjective* function (as enclitics or inflexions) when added to stems that could not (by reason of their meaning), or never did in Eldarin idiom, use an agglutinated or inflexional object-pronoun. For example after the negative stem **ū**: *ū-ni* = "I am/do not."[7] Also archaically *tuli-ni* 'I come'.

§4. *The development of pronominal affixes,* and the construction of verbal inflexions.

a) The **normal word order** in the Eldarin simple sentence structure was originally the same whether nouns or pronouns were used. This order was: *subject, object, indirect or remoter object.* See above under Noun Structure. Thus in CE the normal arrangement was: 'give a book the man, give it him'.

It is also evident from the older forms of the derived languages that in a normal sentence the *verb* was placed as near the beginning as possible — only particles or adverbial elements that qualified the verbal notion and were closely associated with it (grammatically and phonetically) could precede it. The *subject,* noun or pronoun, immediately followed it.

If this subject, a noun or an emphatic pronoun, was displaced then the appropriate pronoun was often put in its place, to preserve the order: as "Tarkalion went he forth." This was in CE the equivalent of English: "It was Tarkalion that went forth."¶ The normal order in a CE simple sentence was therefore: *"gives man it me, gave he them (to) him"*; or without subject: *"gives it (me)."*

¶ This word-order, however, with a *noun* (and especially with a **name**) as subject, tended to become less emphatic and more usual, and so was the normal order in most of the derived languages.[8]

The unemphatic **subject** pronoun thus usually followed immediately after the verbal stem, and already at an early date became first an inseparable enclitic, and then an inflexional affix amalgamated with the verb. The unemphatic **object** pronouns usually followed the subject; but they remained in CE in most cases separable enclitics, and not inflexional, *when the subject was expressed and present.*

But many verbs expressed no subject. Some referred to processes not referable to any particular personal agent; as: *rosi* '(it) rains'. In other cases the subject was not known, or was not expressed (as in the 'passive'). In these cases the pronominal form next to the verb was **objective.** There thus arose also pronominal affixes or inflexions that expressed the object of the verbal action or process.

b) It was thus early found necessary in Eldarin to devise forms that would distinguish the *subject* pronouns from the *object* pronouns; since it was not clear in many cases whether the pronominal subject was present or not. These **subjective** forms were at first used only where a

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[7] This was revised in pencil from: "For example after the negative stem **lă**: *la-ni* = 'I am/do not'."

[8] This is a footnote in the manuscript.

subject pronoun was followed by a pronominal object (or objects). But already in CE there arose the tendency to use the special subjective form in all cases. It thus became possible to express the '**passive**' inflexionally; for with verbs whose sense was fundamentally transitive a following pronoun-affix in simple form was indicated as the object. Thus √SWAL 'wash': *swali-ně/ě* = '(one not named) washes me, I am washed'.

§5 In CE *three* kinds of verbal stem were distinguished, according to inherent significance, not necessarily represented by differences of stem-formation: **A** transitives or 'full' verbs; **B** intransitives or 'objectless' verbs; and **C** impersonal or 'subjectless' verbs.

The relation of these stems to the unemphatic pronominal adjuncts may be exhibited as follows, where (**x**) is a pronominal element in specialized *subjective* form, and (**y**) a simple undifferentiated pronominal element.*

* The ligature, as **Ax**, is employed only where agglutination or reduction to inflexional form was already usual in CE.[9]

Ax; Ay; Ax,y; Ay,y; Ax,y,y.

Ax = verb + subject, with object not expressed (pronominally).

Ay = verb + object, with subject not expressed (pronominally).

Ax,y = verb + subject, followed by enclitic object (direct or indirect).

Ay,y = verb + direct object, followed by enclitic indirect object.

Ax,y,y = full pronominal expression of verb + subject, followed by enclitic objects, direct and then indirect.

Bx; By; Bx,y.

Bx = verb + subject, a form probably already becoming usual in CE, though not yet compulsory e.g. in the case of definitely 'intransitive' stems, such as 'go'.

By = the older and more archaic form of verb + subject, in process of replacement by Bx.
☞ This form could only be used where (y) was 'subject'. Where (y) was objective it could with a B-verb only be indirect and in this (rare) conjunction remained separable and enclitic (B,y), and did not become agglutinated or inflexional.

Bx,y = verb + subject, followed by enclitic object (indirect only). In this conjunction the use of (x), even in case of B-verbs, early became usual in CE and assisted in spread of Bx forms whenever B-verbs employed a subject pronoun.

Cy; Cy,y.

Cy = verb + object (direct or indirect).

Cy,y was a rare sequence of verb + object (direct) followed by an enclitic indirect object.

Note ¶. The 'Quenya agglutination': **Axy** can only be referred to CE in cases where (y) referred to (x), i.e. was a reflexive object. In cases where (y) was a fresh object the reduction of (y) to an inflexional form was peculiar to Quenya, and was even so usually limited to cases where (y) was *singular*.

[9] This is a footnote in the manuscript.

¶¶. The distinction of the 'inherent' meanings of stems, as transitive, intransitive, impersonal, does not of course necessarily agree with the modes of expression of other languages, such as our own.

In CE the inherently 'objectless' or intransitive verbs were mainly those that expressed a *motion* or *change* of or in the subject, which were thus allied to those expressing an 'impersonal' process affecting an object: such as *go, run, flow, grow.* It should be noted that the *causative* aspect of such verbs was always distinguished *in form* from the intransitive. Thus an intransitive verb meaning "shake, tremble" could be used as the latter is in English: *he trembled, he made it tremble*; never as in *he shook like a leaf, he shook the leaves.*

The chief distinction between the 'subjectless' verbs and the employment of full **A** verbs without expression of the subject (passive use) was that with the 'subjectless' class the absence of subject was normal.[10] As in NEM: *nemi-ne = it appears to me, me seems.* In some verbs the expression of a subject was impossible, since it was, as it were, contained in the verbal stem. As in verbs descriptive of weather-conditions or other similar processes. Thus *rosi* 'it rains'. It was not possible in CE or Q. to say either *rosse rosi* 'rain rains', or *rosi-sa* 'it rains'; only *rosi* 'there is rain' was permissible, (or a new verbalization of the noun *rossētā-*).[11]

[§6.] *The special 'subjective' forms.*

As noted above, *number* in the *object* pronouns was not denoted, except in so far as it was inherent in the different stems. But *number* in the *subject* implied a number of separate, if coordinated, actions or experiences, and it was therefore early expressed by attaching signs or inflexions of number to the verb-stem.

The signs of number used in CE were similar to those seen also in nominal inflexions: *plural* **l** (**r**) and **m**; *dual* **s** and **t**. Finally, and where no pronominal affix was present, the variants [**r**] and [**t**] seem usually to have been employed in CE. (Final *l* > *r* in CE.)

> ☞ Note: In the pl. [l] was the original form. It is probable that in CE final [l] > [r], unless retained or restored by analogy. Though [m] was usually mostly employed in nouns and pronouns it seems clear that it also competed with [l] in verbal inflexions in

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[10] In this sentence both occurrences of 'subjectless' were emended from 'objectless' in the course of composition.

[11] This section of the text was a replacement in the original ink for a much shorter version:

> §5 In CE therefore the following system was already established{, where ... }. **X** stands for a *transitive* verbal-stem; **Y** for an *intransitive* verbal stem (or a stem to which only subject affixes were attached) {and >> while >>} **Z** for a subjectless verb; **a** stands for a subjective pronominal element defined as subject by its form; **b** for a simple pronominal form.
>
> **Xa** : *Verb + subject* only. **Ya** not yet usual, or at least [*inserted in red:*] not compulsory in CE.
>
> **Xb** : *Verb + object.* **Yb** *Intransitive* {or *objectless*} *verb + subject*; in process of replacement by **Ya**{, except where **b** is a 'remoter object' as *nemi-ne* 'seems to me'}. **Zb** subjectless verb + object (often the 'remoter object' as *nemi-ne* 'seems to me').
>
> **Xa,b** : *Verb + subject,* with *enclitic object* (direct or indirect).
>
> **Xa,b,b** : *Verb + subject* with *enclitic object* (direct), and *indirect.*
>
> **Yb,b** : *Intrans. or subjectless verb + object,* and enclitic *indirect object.*
>
> ☞ Only those forms marked as in **Xa** had already become amalgamated as inflexions in CE. But the 'double inflexion' type **Xab** in some cases developed later. This happened in all the derived languages when **b** referred to **a**, i.e. was a 'reflexive object'. In other cases **Xab** only developed in Quenya, and was then usually limited to cases where the object **b** was *singular.*

CE.[12] Many of the forms seen below with apparent intruded nasal can be otherwise explained (as *mmē* by fortification), but not all. The Q. inflexion of pl. 1b. *nwe* is best explained by *m* + *wē*.[13] In the Dual [t] and [s] were distinct, if ultimately related, elements; though [s] would receive further support as an interior form from the change in CE of [t] > [s] before such pronominal elements as [*te, de*].

All the Eldarin languages used these signs of number when the verb stood alone: as in *kari-r* = 'they do, people do, it is (usually) done'. These signs also, already in CE, were used as a kind of numerical concord, when the subject was a *noun*; for this then defined the plural noun as the subject: as in **swalir nerī* = 'men wash', later **swalir nerīm*, beside **swali nerī* = 'washes men, men are washed'.

Their use before *subjective pronouns* also occurred early, and the resulting amalgamations of the plural and dual signs with the pronominal affixes (as *lmē* of pl. 1a) competed with the special 'subjective' forms produced by other and older processes (as *mmē* etc.: see next). But these amalgamations were possibly not produced in CE. In Beleriandic, at any rate, none of the verbal inflexions can be referred to such amalgamated forms. In Quenya, however, the forms with infixed *l*, or nasal, were favoured, and tended to spread into the independent emphatic forms.

The older forms of the 'subjective' pronouns as verbal affixes were made by lengthening or 'fortifying' either the vocalic or the consonantal elements of the simple stems, or by both processes at once. The forms in the later languages have been much altered, and cannot all be referred to a common origin in CE. But as far as the evidence goes, originally the *singular* pronouns of the *first* and *second* persons were made with simple lengthening of the vowel (no doubt always or often accompanied by a strong accent). In the *third* person strengthening of the consonant occurred as an alternative.[14] In the *plural* lengthening of the consonant, or allied fortification, occurred. In Valinorian languages the 'doubled' or lengthened forms were specially associated with the *dual*, but this need not be regarded as original.[15]

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[12] In the margin to the left of this sentence Tolkien wrote "*l* or *nasal*" in pencil, perhaps to indicate a revision of the end of the sentence to say that plural [m] "also competed with *l* or *nasal* in verbal inflexions in CE."

[13] In this sentence "pl. 2b." >> "pl 1b." in the course of composition; and *ñwe* >> *nwe*, also in ink. Later Tolkien placed an "X" in pencil to the left of this sentence and a note: "Q. inflex[ion] was *lme*, old[?] *ñwe*."

[14] The phrase "in personal pronouns only" was added to the end of this sentence, then later deleted, in red ink.

[15] This section of the text was written in light blue ink as a replacement for an earlier version:

§6. *The special subjective forms.*

As noted above, *number* in the *object* pronouns was not denoted, except in so far as it was inherent in the different stems employed. But *number* in the *subject* implied a number of separate, if coordinated, actions or experiences, and it was therefore early expressed by attaching signs or inflexions of number to the verb-stem.

a) All the Eldarin languages used these signs of number when the verb stood alone: as in *kari-r* = people do, it is done (sc. usually so). They also already in CE became used as a kind of numerical concord, when the subject was a noun, which was thus defined as the subject: as *swalir nerī* = 'men wash' (later *swalir nerīm*); but *swali nerī* = 'washes men, men are washed'.

b) Their use before *subjective pronouns* also appears to have become usual in CE. The signs of number then tended to amalgamate with the affixed pronominal elements, and produced new forms (in which the pronouns appeared to have *prefixed* inflexions of number) which competed with or replaced the special subjective forms that were produced by other processes described below.

c) The signs of number used in CE were: {plural **l/r** >> [*in pencil*]} plural **l/r** and **m**; dual **s/t**. Finally, and where no pronominal affix or enclitic was present, the variants **r** and **t** seem generally to have been employed in CE, [in order to avoid confusion with the pronominal elements *le* and *se*]. [*The brackets were added in pencil.*]

[*Marginal note in pencil:*] **t** and **s** were probably distinct (if ult[imately] related) elements, though **t** would generate interior **s**, **z** in some cases[?] as before *te, de*. The plural **l** was probably original. It is probabl[e]

[§7.] The following were the subjective (enclitic or inflexional) forms and variants that seem to have been produced already in CE or at a very early period in the history of the Eldarin dialects:

Sing.	1 a.	**nī, (njē)**	*Plur.*	**mmē/mbē ;**	**lmē.**	*Du.*	**mmē ;**	**smē**
	b.			? **gwē/ñ(g)wē ;**	**mwē (lwē)**[16]		* **ñkē ;**	**swē**[17]
	2 a.	*inf.* **kē**		**kkē ;**	**lkē**		**kkē ;**	**skē**
	b.	*sup.* **dē**		**ddē > ndē ;**	**ldē**		(? **ddē**) ;	**zdē**
	3 a.	*pers.* **sē, ssĕ**[18]		**ttē, ?ntē ;**	**ltē**	⎫	**ttū ;**	**stū.**
	b.	**sā, ssă** **[19]		**ttā, ?ntā ;**	**ltā**	⎭		

☞ *Notes.* * This aberrant form must be referred to CE, since it occurs not only in Valinorian but also in Beleriandic. It appears to have been devised from a combination of the [n-] of 1 Sg. with [**ke**] of 2a. Its original purpose was (probably) to provide an 'inferior' 2 Dual to the politer [**swē**]: the need for such a distinction being only felt in the *dual.* In Q. it became the sole dual form, and later became obsolete with the abandonment of the dual in Tarquesta.[20] In Beleriandic it became used for the (rarer) plural. As noted above the *nasal* in the Plural forms is capable of various explanations: (a) intrusive *m,* becoming *n* before *d, t* (and later before *w*); (b) 'fortification' in **ndē, ntē/ā;** (c) gemination in **mmē.** That 'fortification' is at least concerned is shown by the appearance in Beleriandic of *nt* in separate 3 pl. pronouns (which cannot be due to verbal influence since intrusive nasal is not found in Beleriandic inflexions).

For 1 sg. **nī** was possibly the original form; but the Q. inflexions show [**njē**] derived from *ni* + *ē* seen in other emphatic or subjective enclitics. The Beleriandic inflexions seem to refer to *nĭ, nē* (see §2 c. note 2).

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that[?] final *l* > *r* in CE unless retained by analogy[?] of other[?] forms. The distinction between **l** as verbal[?] and **m** as nominal[?] was [?not ?usually] carried out.

d) Apart from the above process of amalgamation (in the plural and dual), the *special subjective forms* of the enclitic or affixed pronouns were made not by addition or inflexion, but by the more archaic method of modifying the basic consonants: lengthening them, or 'fortifying' them in the ways described under Eldarin phonetic structure: thus *t* > *tt* (? *nt*); *s* > *ss, st; m* > *mb, mm,* etc. [*See above, p. 116, footnote 12.*]

[*Marginal note in pencil:*] The interior[?] [use] of **m** often coalesced with [the] fortified[?] as *mme* [=] *m* + *me* [and] *mbe* [=] *m* + *be* or fortified.

e) Since some of these consonantal modifications were not normal *initially* in Eldarin (e.g. the geminated consonants), it is probable that this development took place when the pronouns had already become fixed enclitics. The lengthened or 'geminated' forms became specially associated with the *dual* and *singular*; though this was never made into a systematic rule in CE.

Note ☞ Instead of or beside *nni, ndi* in the first sg. an enclitic form **njē** made its appearance in Eldarin. This appears to be derived from *ni* + the vowel *ē* seen in other pronouns. {[Beside it **thjē** was also made instead of *tthe,* but this form cannot with certainty be referred to CE.]} [*Brackets in ink; deletion in pencil.*]

The form *nnĭ/ndĭ* (where retained) seems to have shown only a short final vowel. The other *singular* forms varied between short and long vowel, the latter being usual when final and not followed by an objective enclitic. Where the plural and dual forms contained the plural or dual verbal signs, as described above, the pronominal elements showed the simple forms with long final vowel.

[16] The form **mwē** was emended from original **mmē**, perhaps in the course of composition. Later this form was struck through and **lwē** (vowel uncertain) written above, in light pencil; though "(**lwē**)" was allowed to stand.

[17] Tolkien started to write **skē** but emended this to **swē** before completing the letter **k.**

[18] Originally a third form **stē** was given here, which was later deleted in red ink.

[19] These forms were originally labelled *imp[ersonal],* which was emended to *inan[imate]* in the original ink; and subsequently this label was also deleted, presumably at the time that the note marked by the ** was added.

[20] This sentence was emended in the original ink from: "In Q. it became the sole dual form, and later became obsolete with the abandonment of the dual in Tarquesta, and the Noldorin dialect."

** The 'impersonal' form which did not refer to persons or 'animates' was only used of abstractions, and so of words, sayings or clauses = *that, it,* etc. When [*sa*] referred to a sentence or previous phrase it was seldom used in the plural, i.e. in Eldarin 'he said that' not 'these things' was normal idiom.[21]

§8. *Reflexive forms.* In the 1. and 2. persons the reflexive object could be expressed by repeating. in 'simple' objective form, the subject pronoun: as e.g. **njē-nĭ/nĕ** = 'I ... myself'. *In the 1 sg. this is the only form* exhibited in Eldarin.

In the case of other pronouns the stem **jē** "the same, the one just mentioned" could be used. Thus *swali-l-mē-jē* (for *swalilmĕ̆-mē*) "we wash ourselves." It was from these *jē*-forms that the inflexional reflexives of 1, 2 persons (other than 1 sg.) were usually developed. Cf. Quenya *hwalilmien* "we wash ourselves."[22]

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[21] This continuation of the text in light blue ink replaced another earlier section (cf. footnote 15). In the table all of the numbers and labels (except for "Subjectless"), the asterisks, and the largest brace were written in red ink:

§7. The following is a list of the subjective enclitic/inflexional forms and their variants that appear already to have been produced by the above processes in Common Eldarin.

Reference	1 a.	*Singular*:	**njē (nnĭ, ndĭ)**	*Plural*	**mmē** **mbē**	**lmē**	*Dual*	**mmē**; **smē**
	b.	"	—		**kkhē**	**lkhē** ****ñkhē**		**kkhē**; ***skē** [*added in pencil:*] **ñke**
	2 (inferior)	"	**tthĕ̆**		**tthē**	**lthē**		**tthē**; ***stē**
	(superior)	"	**ldĕ̆, llĕ̆**		**llē** **ldē**	**llē**		**llē**; **slē**
	3 (personal)	"	**stē, ssē**		(**ttē**) **ntē**	**ltē**		**ttū**; **stū**
	(impers.)	"	**ssā**		(**ttā**) **ntā**	**ltā**		
	Subjectless		—		**r.**			**t.**

The forms in brackets do not appear in Valinorian Eldarin.

* **skē, stē** show the normal treatment of aspirates after *s* in Eldarin.

** The forms with interior nasal *ntē, ñkhe, ntā.* **ntē, ntā** probably reveal an archaic modification of *t,* specialized as a plural stem. In separable forms this *nt-* was usually regularly reduced to *t* again in Eldarin, but it survives in emphatic forms with a prefixed vowel. Though it was evidently felt to be parallel with and a variation on *l* in **ltē, ltā,** this *n* must have been developed in a different way, since Eldarin had no sign *n* for plurality. **ñkhe,** therefore, must have been later devised (as a euphonic variant of **kkhē**) on the analogy of the variation *ntē, ltē.* The artificial differentiation in the *third* person, whereby *nt* became personal, but *lt* impersonal (**ntē,** but **ltā**) was probably ancient.

The stems **the, le** are in this list treated as if they each belonged to all numbers, since in some derived languages this is the case (see § _ above), and forms as listed lie behind their recorded inflexions. Generally languages that use *le* in the singular, as Quenya, prefer **ldĕ̆** in the singular, and **llē** in plural (and dual).

[22] The following paragraphs in the original were queried in the margin and later crossed out in red colored pencil:

In the *third person* the reflexive stem **kwe** was used. This possessed no distinction of number or gender, and was also used of 'impersonals'.¶ It contained in itself both the subject and object ("one oneself"), and therefore originally no other pronominal affix was combined with it; but the signs of number, *l/s,* were attached to the preceding verb. Thus :— CE *swalikwē* {"washes ... >>} "he washes himself" (or she, it, etc.); *swalilkwē, swaliñkwe* "they wash themselves"; *swaliskwē* "they (two) wash themselves."

¶ The development of a form **kwa** (parallel to *se/sa*) used more or less where we should use *itself* appears in Quenya, but is probably not as old as CE.

☞ The variant *swaliñkwe* was developed in CE in the same way as *ñkhe* (see above), on the analogy of the variations *ltē, ntē.* On the later tendency to use **ñkwe** of impersonals (e.g. animals, or inanimates that function as grammatical agents) see above.

§9. a) *The independent forms.*

These were normally *emphatic*, since most of the uses of pronouns in a full sentence were expressed by enclitics or inflexions. But some independent forms of no special emphasis were required to function (a) as objects (especially remoter objects) that were not or could not be expressed flexionally; (b) as stems to which inflexions and adverbial affixes could be attached: as *sellō* "away from him/her." For these purposes the *simple forms* described above in §2 were used with long or short vowels: the variation being in CE partly due to lengthening of the *sundóma* in the plural forms (unless wholly atonic).

b) *Emphatic forms.* These were divided into: *Strong forms* and *Simple* forms. The *strong* forms were related to the enclitic subjective forms, and in later languages the two series were liable to influence one another. But in CE they did not contain the verbal number-signs *l, s.* The *simple* forms were merely the basic forms used with accent and emphasis, and originally therefore showing *long vowels* in all numbers, except before two consonants (e.g. in such an affix as *-llō* 'from').

The *Strong emphatics.* These were made with a prefixed vowel [i]. This [i] was in origin 'deictic', and appeared in personal and impersonal forms alike. The following consonants were usually lengthened; but in CE in the *plural* of the 'third person' **nt** (derived from verbal enclitics) appeared beside **tt**, which in most languages it eventually displaced. Similarly in the *dual* there appeared both **istŭ**, and **ittŭ**.

The plural forms were apparently often oxytone; the singular and dual forms were usually accented on the prefix *i-*.[23]

§10. The probable CE 'strong emphatic pronouns' were thus :—

(a)	S.	1 **inni**		2 **ikke, idde (> inde).**	3 **isse ;**	**issa**
	P.	1a **imme**	b. **igwe (iñgwe ?)**	2 **ikke, idde (> inde)**	3 **itte, inte;**	**itta, inta**
		immé	**igwé (iñgwé ?)**	**ikké, iddé (> indé)**	**itté, inté;**	**ittá, intá**
	D.	1a **imme**		**ikke, idde (> inde).**	**ittŭ, istŭ.**	

(b) These forms were not declined. Their principal use was to stand alone, or with a negative particle, in indications, answers to questions, or expressions of surprise, etc. They were thus the normal equivalents of such English expressions as: *here I am*; *there he is*; *yes, I have*; etc. For example: "Who is there?" *inni*: "I am"; or *isse*: "he is." "Who said that?" *inté*: "they did." "He took it; and where is it now?" *Issa* (pointing): "there it is." "You have been chosen." *Imme?*: "What? We two?"

The intrusion of *swaliskwē,* that is of the ending **skwē**, into the *personal* third sg. (evidently because it could be regarded as containing *s* as in **sē**) was probably not a CE development.

[23] These two paragraphs where originally composed in blue ink as the following single paragraph:

The *Strong emphatics.* These were made with a prefixed vowel *e,* except in the 1st sg. which had [i] as usual. This [e] was in origin 'deictic', since it appears in personal and impersonal forms alike, and not a repetition of the *sundóma.* The following consonant was usually lengthened; but already in CE **st** appeared for *ss* in the *personal singular* of the third person and **nt** in the *plural* (personal and impersonal) of the same. But in the dual there was hesitation between **tū, estū,** and **ettū.** The plural and dual forms were apparently frequently *oxytone*; the singular forms usually accented on the first syllable.

This was revised in red colored pencil and in ink which is sometimes superimposed over and obscures the pencil:

The *Strong emphatics.* These were made with a prefixed vowel [i]. This [i] was in origin 'deictic', and appears in personal and impersonal forms alike. The following consonant was usually lengthened; but in CE in the plural of the third person **nt** (derived from verbal enclitics) appears beside [tt]. In the dual there was hesitation between **istū**, and **ittū.** The plural forms were apparently frequently *oxytone*; the dual and singular forms usually accented on the first syllable.

All but the first two sentences were rewritten in light blue ink with only minor changes, as given in the main text.

(c) These forms may also be used as the *subject* of verbs, when special emphasis is thrown on the pronoun, notably in cases of contrast, such as: "(it was) *he* that helped me, while *you* did nothing." The strong emphatics were then in CE followed by a verb *without* pronominal inflexion (but with attached signs of number). The plural forms were then paroxytone. For example: *imme utūlijēr lá isse*: "**we** have come, not **he**."[24]

§11. *The enclitic or inflexional possessive adjectives.*

(a) These are only found in Valinorian dialects, but since they are prominent in Val. Telerin as well as in Quenya, it is probable that they were in fact a feature of CE.[25] This is also suggested by the fact that they were originally added to the base noun-stem before even the inflexions for number. Thus Quenya: *kiryammasse* 'in our ship'; *kiryammar* 'our ships'.

The forms exhibited in the later recorded languages were, however, much influenced by the verbal personal inflexions, and it is not possible to perceive with certainty what forms these suffixes had in CE. It is probable that they were constructed in two ways: by addition of adjectival **-jā** to the simple pronominal consonants (esp. in the singular); and by the addition of **-ā** to the lengthened or modified consonants (especially in the dual and plural). The 1st sg. form was certainly **-njā**, and the **-jā** of other (singular) possessive affixes may have spread thence.

The most likely CE forms are :— S. 1 **njā** ; 2 **kjā, djā** ; 3 **sjā** (imp. also **ssā**). P. 1a. **mmā**, b. (? **ñgwā**).[26] 2 **kkā, ddā (ndā)**; 3 **ntā**. D. As for plural, but 3 **twa.**

(b) The use of these adjectival forms in *subjective* verbal function — most prominent in Telerin, but also found in Quenya (as *kariemma* 'our doing', as a mode of expressing 'that we do, us to do', etc.) — was probably not a syntactic feature of CE. It was derived from the natural use of the possessive affixes with abstracts of verbal origin in such expressions as the Quenya greeting: *elen síla omentielman* 'a star shines upon our meeting', or in full, *Elen sīla lúmenn(a)' omentielmo.*[27]

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[24] Below the words *lá isse* in the example Tolkien wrote *u/sse* in pencil, but did not delete the original words. This version of §10 was a replacement in light blue ink for the original in blue with emendations in red pencil:

§10. Thus the probable CE '*strong emphatics*' were :—

a) S. 1 **innĭ** 2 **{etthe, elle >>} ikke, idde (> inde).** 3 **{(esse) este >>} isse ; {essa >>} issa**

Pl. 1a. **{emme >>} imme** 1b. **ekkhe** 2. **etthe** **elle** 3 **ente : enta**
{emmé >>} immé **ekkhé** **etthé** **ellé** **enté : entá**

Du. 1a **emme** **ekkhe** **etthe** **elle** **tű, ettu, estu.**

b) These forms were not declined. Their chief use was standing alone (or with the negative particle) in indications, answers to questions, or expressions of surprise, etc. They are thus the normal equivalents of such English phrases as: here I am; there he is; yes, I have; etc. For instance: "Who is there?" *inni*: I am; *este*: he is. "Who said that?" *enté*: they did. "He took it, and where is it now?" *Essa* (pointing): there it is. "You have been chosen." *Emme?* : What? We two?

c) These forms may also be used as the *subject* of verbs when special emphasis is thrown on the pronoun, notably in cases of contrast, such as: "(it was) hé (that) helped me, while yóu did nothing." The *strong emphatics* in this use stand immediately *before* the verb, and that may be also inflected pronominally, or more commonly is in uninflected form (except for the signs of number). The plural forms then were usually paroxytone: *emme utūlijēr lá este*, "wé have come, not hé."

[25] Regarding this Tolkien wrote in the top margin in pencil: "No, they are [in] Sindar[in] as *baren*, my house."

[26] Original "(? **gwā**)" emended to "(? **ñgwā**)" in pencil.

[27] The shorter form of the Quenya greeting was first given as: *elen síle omentienwan*; which was emended in ink to: *elen síla omentielwan*; and subsequently in pencil to: *elen síla omentielman.* The full form of the phrase was added in pencil, with *sīl(a)* >> *sīla.* This version of §11 was a replacement in light blue ink for the original in blue ink:

§12. *Gender in Pronouns.*

As has been seen the distinction between 'he/she' on the one hand, and 'it' on the other, was clearly marked in CE and carried out even in the plural. But the distinction between *he* and *she,* masculine and feminine, was not marked at all originally. It remained unmarked in CE (and the derived languages) in all the unemphatic and inflexional pronouns.[28] Real uncertainty or confusion in fact seldom occurred, and could then be obviated by using appropriate nouns, such as *nēr* 'male person'. But the suffixes **o̯uo**, **u̯uo** masc. and **e̯ie**, **i̯ie** fem., described above, were already in CE applied to third person pronominal forms to provide masc. and fem. pronouns of emphatic form, for use when required.[29] Either the masc. ended in **ō**, and the feminine was made by *substituting* **ijē**; or the ending **u̯uō** was substituted for some other ending (e.g. **ă** of pronominal adjectives) to form a special masculine form, while **i̯iē** formed a parallel feminine.

By this method were formed the emphatic pronouns (that certainly existed in CE, competing with *isse, inte*)[30] :—

3 sg.	m.	**sō** or **suō**	: he, the man (mentioned).
	f.	**siē**	: she, the woman (mentioned).
pl.	m.	**tō** or **tuō**	: they, masc.; the men.
	f.	**tiē**	: they, fem.; the women.

These were declined as nouns except that in the *plural* the [ī] sign was not used, since plurality was expressed by the stem; but the 'subjective plural' *m* was added: so **tuŏm**, **tiĕm**: objective **tuō**, **tiē**.

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§11. a) *The enclitic or inflexional possessive adjective.*

These are only found in Quenya and V[alinorian] Telerin. This distribution alone suggests that they were probably developed in CE and were later abandoned in other branches. This is further indicated by the fact that originally they appear to have been added direct to the bare stem of nouns, and all other inflexions including the ancient ones of number could then be added at the end of the complex stem. Thus *kiryammasse,* in our ship, *kiryammar,* our ships, in Quenya.

But the forms in the later recorded languages were plainly much influenced by the verbal personal inflexions, and it is not possible to say with certainty what form these suffixes had in CE. It is probable that these adjectival forms were constructed in two ways: by addition of adjectival **jā** to the simple pronominal consonant; and by addition of adjectival **ā** to the lengthened (or modified) consonants. The 1st sg. form was certainly **-njā**, and **jā** (which seems to have been limited to the singular) may have spread thence.

The most likely CE forms are: S. 1 **njā** ; 2 **thjā, ljā** ; 3 **sjā (stā)**, n. **sjā (ssā)** : P. 1a. **mmā**, 1b. **kkhā** ; 2 **tthā, llā** ; 3 **ntā** : Du. As for plural, but 3 **twā.**

b) The use of these adjectival forms in *subjective* verbal function, most prominent in Telerin but also found in Quenya: as *kariemma* 'our doing' (as a mode of expressing 'that we do, us to do etc.'): was probably not a feature of CE. Cf. the Quenya greeting: *elen síle omentiemman* 'a star shines upon our meeting'.

[*Noted below in pencil:*] but this should be inclusive form. *omentienwa* ? *-lwa.*

[28] This sentence was revised in the orginal ink from: "It remained unmarked in CE (and the derived languages) except in cases of real confusion, in all the unemphatic and inflexional pronouns."

[29] See *Common Eldarin: Noun Structure,* §5, PE 21, pp. 82–3.

[30] In the parenthetical the original forms *este, ente* >> *isse, inte* in pencil.

§13. *The Demonstrative Stems.*

These were numerous in Eldarin languages. Which go back to CE, and which were later devised, or produced by blending older forms, is often uncertain. The senses and functions of those stems that were probably ancient also varied much in the different languages.

The stems that may probably be referred to CE are here set out. It will be seen that most of the simpler forms also occurred with an extension **-n** (or adjectival **-nā**).

1. **j-** or vocalic **ĭ** : **ja**; **jan(a)**.
2. **s-** : **sa**; **san(a)**.
3. **t-** : **ta**; **tan(a)**; variant **tha, than(a)**.
4. **kh-** : **kha**; **khan(a)**.
5. **si-** : **sĭ**; **sin-, sinā**.
6. **ti-** : **tĭ**; **tin-, tinā**.
7. **ki-** : **kĭ**; **kin-, kinā**.
8. **en-** : **en, ene, enā**.
9. **e-** : **e, a**.

§14. As far as the physical or spatial reference goes (usually the key to the transferred uses) :—

1. referred *back*, to a point towards which the speaker was not facing. In the form **i** it was the source of the 'definite article', and of separable third-person pronouns; and of the relatives, in the various derived languages. The form **ja**, besides being (as *jā*) an adjectival form of *i*, was also a stronger 'back-pointer', specially apt to be used of *past time.*

2. and 3. differed little as is exemplified in their use as pronouns; but in adjectival use *sa* was weaker than *ta*: **sa** was unemphatic, and never accompanied by pointing, and referred to any point other than the speaker's 'here'. 3. **ta** referred to a point within the speaker's view, not 'here', but near and present; the variant **tha** etc. was more emphatic, and pointed *forward* in direction of the speaker's glance, and thus in time-reference referred only to the future. Those languages which did not preserve it, usually substituted *ent(h)a* (see below).

4. appears originally to have been used to introduce or indicate a second or fresh object of regard (or consideration), other than one already mentioned.

5. and 6. *si, ti* were, like the simpler *s/t*, not greatly different. Both referred to the speaker's 'here'. It is probable that **si** was originally the demonstrative corresponding to the exclusive '1st person', and **ti** to the inclusive. But in CE already *si* alone (not *ti*) seems to have been employed with time-reference: the CE word for 'now' seems clearly to have been **sī**.

7. **ki** was the demonstrative of the 2nd person: 'that by you', but in some derived languages acquired the sense 'this'.

8. **en** pointed to a distant object (or time). By itself its reference was usually *backward* (or *past*); but when prefixed (as seems already to have occurred in CE) to *sa, ta, tha, kha* and possibly *ki*, it took the reference of these stems, but made them (originally) more remote: as **enja-** 'away back there, long ago'; **ent(h)a** 'away over there, in time to come'; **eñki**, that by you over there (addressing or writing to someone at a distance). In CE **en** by itself was frequently used with time reference 'then, in that (past) time'.

§15. As seen under verbal system 2., 3. had 'personal' pronominal forms *se, te.* The same also was the case with *je, the, khe.* The inanimates were made with **-ă̆** : *să̆, tă̆, jă̆, thă̆, khă̆.* So the weakest anaphoric particle **ĕ** had personal reference, and its 'inanimate' counterpart, a weak vague 'it', was **ă̆**.[31]

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[31] There are two earlier versions of the treatment of demonstrative pronouns. The first of these was written and subsequently revised in blue-black ink:

§13. *The Demonstrative Stems.*

These were numerous and varied in the Eldarin languages. How many go back to CE and which, if any, were later devised, or produced by blending of older forms, is uncertain. In any case the *meanings* and *functions* even of those that were certainly ancient, varie[d] much from language to language, especially in the transferred uses: e.g. from spatial indications to those of time.

[*Tolkien clearly wrote the present singular verb "varies" in this last stentence, here and later in the corresponding phrase in the revision, which we have also emended editorially in the main text above. Perhaps he had in mind a collective subject phrase such as "the system of meanings and functions" or something similar.*]

'Demonstratives' in simple form are, of course the pronouns of the *third person* {and probably the *the* of the second person}. But in this section we deal only with (a) pronominal stems that had wide uses outside verbal or personal usage, even if they also occurred in verbal systems: e.g. *sa, ta*; and (b) pronominal stems that were not used in the verbal systems at all.

§14 The stems that may probably be referred to CE are the following.

1. **j-** : vocalic **ĭ** ; adjectival or adverbial **ja, jan(a)**
2. **s-** : **sa, san(a)**
3. (a) **t-** : **ta, tan(a)** : (b) {**the-** >>} **thŏ** ; also **tha, than(a)**
4. **si** : **sĭ** ; **sin(a)**
5. **khi** : **khĭ** ; **khin(a)**
6. **ti** : **tĭ** ; **tin(a)**
7. **en** : **en** ; **en(a)** ; **ene**
8. **e** : also in form **a** (?). The {weakest >>} vaguest and most general of deictic particles.

As far as the physical or spatial reference goes (usually the key to the transferred and other uses):

1. referred *back* to something towards which the speaker was not looking.

2. (**sa**) had little deictic reference and was the least physical: it could refer to any point not *here* to the speaker, and so was the natural base for words of general 'third person' reference.

3. (**ta**) differed originally little from *sa,* but was more physical and in correlatives referred to a point or thing near and present not merely in mind. Both **ta,** and specially the variant **tha** (not found in Quenya), looked forward in the direction of the speaker's glance. {*ta* was a more emphatic form and was ...}

3b. **thŏ** was chiefly used in pointing a second object of regard.

4. **si** : was the demonstrative of 1 person a. (*ni/me*): this, this here (by me). Only **si** of the three (*si, khi, ti*) was used of *time.*

5. **khi** : was the demonstrative of 1 person b. (you and me). But it could naturally replace *si, ti* in many cases, and was in some languages the normal base for all words denoting "this, here, hither" etc.

6. **ti** : was originally the demonstrative of the 2nd person: that by you.

This version was struck out with both red and blue colored pencil and replaced by a version in light blue ink:

The Demonstrative Stems.

These were numerous in {CE >>} Eldarin languages. How many go back to CE, and which were later devised, or produced by blending of older forms, is uncertain. In any case the *senses* and *functions*, even of those stems that were certainly ancient, varies much from language to language, especially in the transferred uses.

Demonstratives in simple form were, of course, the pronouns of the 'third person'. But in this section only those pronominal stems are treated that (a) had wide uses outside verbal inflexion, even if they occurred in the verbal system (as e.g. *sa, ta*); and (b) stems that were never used in the verbal system.

The stems that may probably be referred to CE are set out below. It will be seen that many had, beside simpler forms, enlargements with suffix **-na.**

1. **j-** or vocalic **ĭ** ; adjectival or adverbial **ja, jan(a).**
2. **s-** : **sa, san(a).**
3. **t-** : **ta, t{h}an(a)** ; also a variant (not in Q.) **th-, tha, thana.**
4. {**th-** : **tha, than(a)** >>} **kh-** : **kha, khan(a).**
5. **si** : **sĭ, sin(a)** ; also a variant **tī, tĭ, tin(a).**

{6. **khi** : **khĭ, khin(a). tĭ** ; **tī, tin(a).**}

7. {**ti** ; **tĭ, tin(a)** >>} **ki** ; **kĭ, kin(a).**
8. **en** ; **en, ene, en(a).**
9. **e** : also probably in 'impersonal' form **a** : the vaguest and most general deictic or anaphoric particle.

As far as the physical or spatial reference goes (usually the key to the transferred uses): 1. referred *back*, to something towards which the speaker was not looking.

2. had reference to any point not 'here' to the speaker, but was unemphatic (and never, for instance, accompanied by pointing).

3. differed little from 2., and so in personal pronominal use could be substituted for it; but in adjectives an adverbs it was more emphatic, and referred to a point not 'here' (to the speaker), but near and present. Both 3. **ta** and 4. {**tha** (not in Quenya) >>} **kha** looked *forward* in direction of the speakers glance, and so in temporal use referred to *future* (not to past).

4. {when not a substitute (as in some languages) for 3. *ta*, was >>} appears originally to have been used to introduce or indicate a second object of regard or consideration. The personalized form {**the/o** >>} **khe** (see below) was thus specifically non-reflexive, and always referred to a new 'third person', other than that referred to by *se* or the verbal affixes.

5. **si** : was the demonstrative of the *first person* (exclusive): *ni, me*: this, this here (by me).

6. {**khi** >>} **ti** was probably originally the demonstrative of 1 pers. (inclusive): this (by you and me). But the distinction was never clearly maintained, and either *si* or {*khi* >>} *ti* were usually chosen as the stem of the correlatives meaning 'this, here, hither' etc. But in CE **si** was the only stem normally used of *time* (now).

7. {**ti** >>} **ki** : was originally the demonstrative of the 2 person: that by you.

8. **en** pointed to a distant object (or time). By itself its reference was *backward* (a stronger form of *j, ja*) and past. But prefixed (as was probably already done in CE) to *sa, ta,* {*si, khi* >> *tha* >>} *kha* {(*ti*) >>} (*ki*) it took the reference of these stems, but made them more remote. [**en-ta** could thus only be used in {speaking to >>} speaking or writing to a person at some distance.] [*Tolkien's brackets.*]

As seen under verbal system 2, 3. had 'personal' forms *se, te.* The same also was the case with *je,* {*the* >>} *khe.*

This version of *The Demonstrative Stems* was replaced in turn by the version given above in the main text, also written in light blue ink. It was not struck out, but was placed along with the earlier versions of §6, §7, §10, and §11 at the back of the group of manuscript pages comprising the final version of the whole text.

(Common Eldarin)

Article

The weakest 'demonstrative' in Common Eldarin was **i**. It was probably already used in CE as a 'definite article' like English *the*. But it was more sparingly used. It was *never* generic in the singular and rarely in the plural. Thus the older English use without the article corresponds to the Eldarin in such cases as these (a) where the name of a thing stands for its whole class: "Man is a mortal creature; on land and sea; night brings fear but day hope"; (b) where the noun concerned is 'abstract', as Hatred, Fear, Grief, Joy, etc., or is the name of a class of things or appearances, such as rain, wind, water, wood (the material), stone.

It was impossible in Eldarin to use the definite article in such cases as 'the lion is a noble beast'; or to prefix it to a proper name (or title) of individual persons or things: such as *Finwe* or *king of the Noldor*; or *Anduin, Rohan, Ered Nimrais.* In names of persons and countries (usually linguistically personalized) English omits the article; but this was in Eldarin also done in the case of other geographical proper names. Eldarin languages would say: *Finwe King of the Noldor* (and *King of the Noldor at that time was*); *Ered Nimrais* 'mountain-range (called) White-peaks' never 'The White-peak Mountains/Range'; *Anduin* ('long river'), never 'The Anduin' as English *The Rhine*, etc. Also certain other 'proper' words such as North, South; never *in the North* but *in North* (*mi Formen, mi Forod*).[1]

General and gnomic expressions (of which the Eldar were fond) were actually in Eldarin usually expressed by the plural (without article) in cases where the singular was naturally employed for one example, and natural English would prefix the indefinite article: *a lion is a noble beast, a Dwarf is stubborn as stone.* So *eleni námaron aníríme* 'stars/a star is/are the most beautiful of (created) things'.

The Eldarin languages however (though this seems not to have been a grammatically developed feature of CE) each developed two plural forms: a general and a particular. Their later development is shown by their not having a common formal origin, and by the divergence in their employment. In Q. the original simple plural* was the one normally used in general or universal statements.

* formed in CE by suffixes **-ī**, **-m**, or combined *-īm*, which in Q. were partly displaced by *-r* (in CE used only in verbs).

Thus *eleni* pl. of *elen* 'star' meant 'stars' and could still be used in such cases as 'he looked up and saw the stars in the sky'. It was the only form used (without article) in such expressions as *Eldar nilir eleni* = '(the) Elves love (the) stars', in which no article would be used before the general plurals *Eldar* or *eleni.* Before such plurals the article could be used (though it was often omitted) when some particular group or part of the Elves or the stars, already mentioned or defined by the context, was referred to. Thus in Galadriel's lament it is said *tintilar i eleni*: that is, those stars that adorned or shone through the transparent roofs of the Domes of Varda, which were not all the visible stars, nor in fact the actual stars of the firmament of the outer world. Quenya also had a particular plural, referring to a group of things that were not the whole of their kind; but this retained a sense of 'numerous', being formed with the suffixed **-lī** (the stem of words for 'many').*

[1] This sentence was written in ball-point in the left margin, with an indication to insert it here.

* This formation was already before the exile becoming less used in ordinary speech, and was also mostly limited to nouns whose stems ended in a vowel — owing to the changes occurring when *-lī* was added to consonants: so *kiryali* (for *kiryar*) 'some ships, a number of ships' was more likely to be used than *elelli*, the similar pl. of *elen*.

As *Eldali* 'some Elves, a particular number or group of Elves' not *Eldar* 'the Elves'. Thus it would be said: *Orome Valaron minya omenne ye Eldar* = 'Orome first of (the) Valar met the Elves';[2] but *Koiviénenesse kenne Eldali lîltalar* = 'At the Water of Awakening he saw Elves dancing', but that would mean not 'two or three' or any number immediately counted. This form could also (but infrequently) be used with the article (when the group has already been referred to). Thus Galadriel said *i falmalinnar imbe met*, and the article shows that all the group referred to is included:* all the storm-blown waves that lay now between her and Varda.

* The waves are implied in *ilye tier*: translated 'all paths', though there were of course no actual roads or visible pathways over the Great Sea. *tie* means 'a route, a direction taken on a journey whether by a made road or not'. All routes that mariners had taken over the Sea were impassable, or impossible to find, because of the obstacles — cloud and fog, and reefs and isles uncharted (or actually changing their places) — now ordered to prevent the return of any of the Exiles. Those routes had naturally been over the waves, which now foamed in perpetual storms.

The difference thus between *falmali(nnar)* and the simple pl. *falma(nna)r* — which could also have an article before a defined group, as *i eleni* above — is not great, and the long form is clearly preferred for metrical reasons; but the two are not identical, and a full translation of *i falmali* would be 'the many foaming waves'.

This article was in Q. undeclined, remaining the same in all cases and numbers. It was always short and unstressed.*

* Corresponding to English colloquial use as in 'Was he *the* Aragorn (sc. the famous A. II who became King of Gondor and not his ancestor) ?', the stronger form *ina* (see below) was used.

Though it was always written as a separate initial syllable, sometimes joined to the following noun or adjective, sometimes separated by a dot, it was colloquially often reduced to *y-* before vowels other than *i* (a use recognized in the scansion of verse when convenient); though since Q. (as CE) avoided *yi*, before short initial *i-* it often merged with that into long *ī*, maintained even before two consonants: as *i imya* 'the same' > *īmya*. There were not however many words in Q. with initial *i*.

In cases where two nouns were placed together and one was in the genitive the article (if any) went with the genitive, whether this preceded the other (as usual) or not (usual, apart from rhythmic reasons, when it was emphatic): so *i·arano arkas* 'the king's crown'; but also *arkas i arano, lá i tário* 'the king's crown, not the queen's'. The defined noun usually had no article even when emphatic, as in *arkas i arano lá makil* 'the king's crown, not sword'.[3] When defined by the pronominal possessive suffixes no article was used before a noun: so *arkastya* 'his crown', *makilya* 'his sword'.

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[2] The word *ye* was inserted in the Quenya sentence (written in ball-point) after the original typing. The meaning of the emended sentence is perhaps 'Orome first of (the) Valar met *with* (the) Elves'; and *ye* may be related to the suffix *-ye* 'and', cited in *Eldarin Hands, Fingers & Numerals*, ed. Patrick H. Wynne (VT 47, Editor's Note 44, pp. 30–31).

[3] The use of *lá* 'not' in these phrases seems to reflect the 1969 "Late Notes on Verb Structure" where Tolkien develops the distinction between the simple negative *lá* 'no, not' vs. the more nuanced *ú* meaning 'bad, uneasy, hard' and in Sindarin also 'impossible' (PE 22, p. 160).

In Common Eldarin or at any rate early in the common development of Telerin (T. and S.) this article had been capable of inflexion to express number:* **it(a)** dual, **im** plural.

* In none of the Eldarin languages were any of the inflexions later developed than those of number repeated in adjacent words that would in some languages be made to 'agree'. Thus *i mára Arano* 'the good king's'; but 'Which king's? The good one's' = *Mana arano? I máro.* In such cases the adjective declined as a noun; in other cases with the noun expressed it was capable only of inflexions for number.

These survived in T. as *it, im,* but except before vowels with assimilations of *t, m* to the initial sound of the following noun or adjective; in consequence in later Telerin the old article was often replaced by *ina.*

The enlarged adjectival form ***inā** (cf. *ma — manā, ta — tanā, si — sinā*) was more emphatic, but was also always anaphoric, referring only to persons or things already mentioned, and never pointed mentally or otherwise in any direction of place or time. Being frequently used without repetition of the noun it acted pronominally, but like *mana, tana, sina* did not have pronominal forms.*

* The final *-a* was in Q. and T. often dropped before a following vowel though this was usually not recognized in writing except in verse where the elision was required metrically: as in GL *sí man i yulma* 'now who the cup (will refill)?' Where personalized forms were needed, the pronominal forms in Q. were: *mamo* 'who, what person?'; and similarly *tamo, simo*; but **imo* was replaced by the similar *immo* 'the same person'.

The derived forms *ina* remained in use in Q. and T.; but in S. *i* and *ina* apparently coalesced in the formation of the article. The dual in S. lost all inflexional forms, except in personal pronouns. The forms of the article were:

sg.	(a) **e**	(b) **e** or **i**	(c) **en**;
pl.	(a) **i**	(b) **in**	(c) **in.**

The forms (a) were those assumed before a word having an initial consonant, other than *g,* in early (pre-record) Sindarin; (b) before *g* which later disappeared, after becoming spirantal *ȝ*; (c) before an original vowel, or one developed from CE syllabic nasals (early S *amb* > *amm, and* > *ann, añg* > *aññ*) and syllabic *s* (before voiceless stops: early S *esp, est, esc*).[4] *i* used [?orig(inally)] only[?] before *e* < *ge.*[5]

In the singular the mutations of initial consonants were in all three varieties 'vocalic', i.e. the initial consonants were treated as they would be medially between vowels in single words: *p, t, k* > *b, d, g; b, d, g* > *v, ð, ȝ; f, þ, χ* unchanged; *s* > *h* — but medially *sl, sr* > *þl, þr*;[6] *n, l, r* unchanged; *ñ-* had in S. become very early *ȝ* > *g-*, and so later fell with original *g* and became *ȝ* > nil; *m* was (except in the North S. dialect) loosened to a nasal bilabial spirant > nasal *v* > normal *v.* Since initial CE *sl-, sr-* had become voiceless *l, r* (transcribed *lh, rh*), while the medial forms were *þl, þr,* there was an apparent mutation of *lh, rh* > *þl, þr*: see note below.[7] *w* > *gw* initially; which was reduced again > *ȝw* > *w.*

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[4] Tolkien typed a circumflex above the letter *n* for the character he usually wrote as *ñ* to represent a velar nasal, presumably because his typewriter had a circumflex key but not a tilde. We replace this editorially throughout.

[5] This sentence was written hastily in ball-point in the space below the paragraph.

[6] At this point in the typescript Tolkien heavily deleted a short phrase and replaced it with the following, written in ball-point in the left margin: "*sy* > *ȝ* > *χ, sw* > *hw* > *χw.* Medially *χ, χw* remained, but initially > *h, hw (wh).*" Subsequently he deleted this marginal text.

[7] In this sentence the original phrase "while the initially mutated *ll, rr,* being always preceded by the unstressed article and followed by a stressed vowel were" was emended to "while the medial forms were" in the course of

Examples: *e·baur,* the fist, closed hand; *e·dâl,* the foot; *e·galar,* the lamp — *e·vâd,* the road; *e·ðuin,* the river; *e·alað,* the tree;*[8]

* at the time of these 'mutations' *g-* was still a spirantal consonant *ɣ*. The hiatus left by its disappearance was maintained; it served to distinguish nouns with lost *g* from those having an original vocalic beginning: as *en·alph,* the swan.

e·fend, the door; *e·thôn,* the pine; *e·chûl,* the secret.*

* Since *χ* (transcribed *ch*) became *h-* in absolute initial position, there thus arose an apparent or secondary mutation *h* > *ch*: as *hûl* > *e·chûl.*

sarn > *e·harn,* the stone; *rhawf, rhaw,* wild beast** > *e·thraw.*

** from **srābā,* T *rhāba,* Q *hráva;* **srābandō,* a large beast, especially applied later to the great red deer of the Vales of Anduin and western Mirkwood: S *rhovan;* hence the name of that region used in Gondor: *Rhovannion* (more correct Sindarin would have been *Rhovennian*), translated Wilderland according to the system used in the LR, *wild, wildor* being an archaic English word for wild animal, now preserved only in *wilderness.*

lheweg, ear, *e·thleweg; lhinc,* earthworm, *e·thlinc**

* The forms here given with *thl-, thr-* are archaic and seldom found; the independent initial forms being generally substituted later: *e·lheweg,* etc. In North Sindarin the *thr-* was usually transferred to the independent initial position; but *lh-* retained (both being incapable of mutation). Otherwise the North Sindarin mutations did not differ from Sindarin, except that *m* was not loosened and so remained medially and in vocalic mutation. It may here be noted that the plural of *lheweg* was *lhaw* — one of the few remains of the dual in Sindarin: it was treated as a singular (in concord with adjs. and the article) *e·lhaw* and only applied to the (pair of) ears of one creature; the general pl. = several ears of various heads was *lhewig. lheweg* was a new singular formed in S. from *lhaw* + *-eg* < *-ikā; lhaw* itself was from the CE dual *slasū* 'pair of ears', T *lhasu,* Q *hlaru.*

— *naur,* fire, *las,* leaf, *ras,* horn, were unchanged after *e·* but *m* phonetically > *ṽ*: so *mellon,* friend, *e·ṽellon* > *e·vellon.*

This mutation was preserved in early records (and is reported to have been maintained in Doriath, where however the *ṽ* remained nasal). But generally it was abandoned as a *mutation* (it occurred very frequently medially and also[?] even[?] at [the] beginning of second elements of compounds), because of the resulting confusion with mutation of *b-* (after denasalizing of *ṽ*) as in *morn,* black, *born,* hot, *malt,* gold, *balt,* force. The mutation was earliest[?] given up in adjectives, cf. *Imloth Melui.*[9]

— *galad* 'radiance', *e·alad* (Q *ñalta*) — *gwend, gwenneth,* the maiden, *e·wend, e·wenneth* — *harf, e·charf,* the left-hand; *whest, e·whest,* the breeze.[10]

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composition. The rest of the originally typed sentence was erased and the continuation of the emended sentence was typed over it.

[8] In all of the Sindarin examples Tolkien typed a period to represent the dot between the article and noun.

[9] The phonetic rule regarding *m,* the example *mellon,* and this note were all added later, written in ball-point in the upper margin. Original examples "*môr,* dark(ness), *bôr,* heat" were replaced by "*morn,* black, *born,* hot," in the course of composing the note.

[10] The example originally typed as *e·chwest* was revised in ball-point to *e·cwest,* and then *whest* was written below indicating either a variant or revised form *e·whest.* In the margin to the right of this there is a handwritten

In the plural (a) *i* was followed by *nasal mutation*; that is: forms developed by the contact of *-n* at the end of a word with the initial consonant of following words closely connected syntactically and in pronunciation (on the origin of this *-n* in S. see below).

With assimilation of the nasal the oldest contacts were 1) *imp, int, iñk*; 2) *imb, ind, iñg*; 3) *imf, inþ, iñχ*;* 4) *ins, insl* (> *isl*), *insr* (> *isr*); *insy* (> *isy* > *iχ*); *insw* (> *isw* > *ihw* > *iχw*); 5) *imm, inn,* (initial *ñ* had already become *g* hence *iñg*); 6) *inl-* (> *ill*), *inr; iny, inw.*[11]

* The conversion of the CE aspirates to spirants had already taken place before the changes that led to 'mutation' had begun. It probably began in Telerin before the separation of the Sindar from their kin, and earlier than in Q.

The normal later phonetic developments were > (1) *imf, inþ, iñχ* — (2) *imm, inn, iññ* — (3) *īf, īþ, īχ* — (4) *iss, iþl, iþr* — *iχ, iχw* — (5) *imm, inn* (*iññ*) — (6) *ill, iðr* — *iny, inw.* But it must be noted that the changes belonged to different periods, and were not complete until the end of Sindarin development before the coming of the Exiles. In general the purely phonetic results were maintained, though they were subject to some changes and re-arrangement grammatically (see below).

The first change was one common to T. and S. and so very ancient. After the loosening of the aspirates to spirants a preceding nasal was lost, and the vowel before the nasal was nasalized and lengthened. The nasality was later lost (in both T. and S.). The lengthened vowel fell in with the later development of original long vowels, but was shortened in S. in the unstressed proclitic article. So that in result the plural article *in* > *i*, leaving the initial consonant unaltered. The spirantalizing of stops after a nasal was however very much later: a purely S. change only affecting the medial stops and not those that had become final after the loss of all original CE final vowels (*-mp, -nt, -ñk* remained);* the nasal was therefore *not* phonetically lost before the new spirant.

* The stopped forms finally were probably due to re-stopping while the spirants still remained bilabial *f*, dental *þ* — they later and by the time of the coming of the Exiles had become labiodental *f* and interdental *þ*. (Similarly final *lþ* > *lt*, though *rþ* remained medially and finally). North S. retained medial *mp, nt, ñk*, but this also was probably due to re-stopping after the nasal, since the spirant appeared also in NS where the nasal was lost. This occurred in S. when another consonant (*l, r*) followed the stop: so CE **antr, *ankl* for example became *aþr, aχl* (without lengthening of the vowel), as in *cathr* 'carpenter' (NS *cathor*) < **kantrō* 'shaper' (T *cantro*, Q *kantaro*); *tachl* 'large pin or brooch' (NS *tachol*) < **tanklă* 'a thing used for fixing' (T *tancul*, Q *tankil*).

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asterisk which may refer to a note hastily written also in ball-point on a half-sheet placed between this typescript page and the following one. The note has two versions:

This business about *sw* > *χw*, *hv* etc. is a totally unnecessary complication (following Welsh). Far better to make *sw* > *hv* > *f* in T., S. (North & South) *initially*. In T. *s̯u̯*, *s̯i̯* remained *medially*. In S. *s̯u̯* and *s̯i̯* > ...

The first unfinished version of the note was deleted with a single diagonal stroke and replaced by the following:

This business about *sw* is too complicated (and unnecessary). In S. *sy-*, *sw-* initially > voiceless single *ẖ*, *hv*; but later *ẖ* > *x̂* (ich-laut) > *χ* in absolute initial position, while *hv* remained unchanged [except by change > *f* in North Sindarin]. *[Tolkien's brackets.]* Medially the development was to *ẖ*, *hv* also but these were *not* intensified medially, and at time when *h* was lost medially became *i̯*, *u̯*.

So *aswā* > *ahva* > *ahw* > *āw*,
as̯i̯ā > *aẖa* {> *aẖ* > *ai* > *ae*} > *ahy* later[?] mutated[?] > *ei* > *ai*.

In T. *sw*, *s̯i̯* > *f*, *s*, palatalization given up[?] as in *kj* etc.

[11] Tolkien typed *x* to represent the velar spirant that he usually wrote as *χ* (which we have restored editorially).

A still earlier change common to T. and S. was *ns* > *ss* (the preceding vowel remained unchanged). This loss of the nasal (by unvoicing and assimilation at a time when *s* was the only voiceless spirantal sound) also occurred before *sl-*, *sr-*, but before a further consonant the *s* was not doubled. Thus in effect plural *in* > *i-* in S., leaving the initial *s* unmutated (the long *ss* being shortened after the unstressed article followed by the stressed vowel of the main word).[12]

The CE groups *sy*, *sw* had a special development in S. at a comparatively late period.*

* That is, long after the separation from Telerin of Valinor, in which *sw* was maintained unaltered medially and initially; and *sy* also though it became later *ŝ* (*sh*), short initially and long medially.

Medially and initially in S. *sy* > *ȝ* (voiceless spirantal *y*); and this eventually was retracted to *χ* (back spirant identical in sound with the product of CE *kh*). *sw* > voiceless spirantal *hv* (*hw*, *wh*), which later became *χw* (tr[anscribed] *chw*). Of this it was the only origin in Sindarin, since CE *khw* had in T. and S. become *ph* at the same time as *kw* > *p*. Later again when the *χ* (*ch*) derived from *kh* and initial *sk* became in absolute initial position weakened to breath *h*, the newer *χ* (*ch*) naturally did the same. Hence arose an apparent mutation of initial *h* to *χ* (*ch*), both after nasals and vowels. The situation with regard to *χw* (*chw*) was more variable. It is also uncertain, since the phonetic distinction between *hv* and *χw* was not always represented in writing.*

* In their various adaptations of the Ñoldorin letters the Sindar mostly used the hwesta sindarinwa (ᨯ) for both; in Daeronic runes they were distinguished as ᚽ = *hv*, and ᛀ = *χw*; but few copies of Runic records have survived.[13]

Statements by later loremasters indicate that *chw* remained initially in Doriath; but elsewhere became *wh-* initially. In NS *hv* had never become *χw*, and *wh-* became *f* in all positions (thus falling in with CE *ph*, and *khw*). Initially & medially *χ* (< *hy* < *sy*) became a *back* spirant with no trace of the lost *y*; but at the period of the vocalic affections (when final vowels derived from CE long vowels and diphthongs had not yet disappeared) it was still a *front* spirant and a glide *i̯* developed before it that formed diphthongs similar to those developed before CE *kt* > S *i̯þ*;

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[12] Regarding the different origins of spirants in Telerin and Sindarin, a sheet including the following notes was placed between two pages of the typescript. These were written with a nib pen and with increasing haste:

In *Telerin* the **aspirates** > spirants earlier than in Q.

These rarely occurred medially after consonants: the chief cases being after *infixed* nasal, as in past tense and other derivatives of verbal stems.

In T. [and] S. a *nasal* before *f*, *þ*, *χ* was lost with nasality[?], but *ns* had earlier > *ss*; hence T *imph*, *inþ*, *iñχ* > *ĩf*, *ĩþ*, *ĩχ* (in case of article unstressed *ĩ* > *i*), but *in-s* > *iss´*. Hence mutations in S. of *ph*, *th*, *kh*, *s* > *f*, *þ*, *χ*, *s*.

Only in S. and much later[?] medial *nt*, *mp*, *ñk*, at same time as *r/l* + *t*, *k*, *p*, became spirant. So pl. *im tonōi* > *in tonoi* > *tonəi* > *tonī* > *in·tonĭ* > *in þu̯n* > *in þuin*, without loss of *n*.

[?Change] differently *in·chelair*, later[?], as in *tancher* > *tanker*, they fixed; *tanchen*, I fixed; 3 s[g.] *tanc*, *adanc*.

Keep[?] *nch* in sp[elling] S. pronounced this with *nasal* vowel, but *nc* often[?] [?came] in[?] from final, as *adancer* for *adancher*. But[?] S. [?pron.] *n* + *þ*, *f*, *χ* all as [???] [???].

:– *in khandi* [>] *i chend; in* [?*kandi*] [>] *in chend*. [Added below in ball-point:] *e·chand*[?].

The other side of the sheet (an Allen & Unwin notice for a book to be published in March 1969) has these notes:

Great relief if *mutation* of **m** could be avoided. It actually occurs v[ery] rarely in LR. Only case I can find is *Menelvagor*, I 91; *silivren* [<] *silimarin*, I 250; but not used[?] in *Imloth Melui*, III 142, 244!

Vagor must then[?] < *bakār*, *bagor*. [?But] *Menelmagar* [?must] [?be] *magar*.

Say *m* > *ṽ*, but *m* retained grammatically after article and in adj. concord[?] to avoid confus[ion] with *b*.

[13] The Daeronic rune used to represent *hv* is the same as *certh* no. 5 of the *Angerthas* given in *The Return of the King*, Appendix E (1955, pp. 402–3), which has the appropriate value *hw*. But the rune for *χw* is the same as *certh* no. 10, which has the value *th*, while *certh* no. 25 (with a similar shape but an additional stroke at the upper left) has the appropriate value *khw*. Tolkien may have in mind here a time when the assigned values were still unsystematic.

these were also subject to affections if *-i* had followed the *ẏ*.[14] Note that the {older >>} later affection by which *i, u* > *e, o* when a vanishing *-a* (from CE *ā*) stood in the old final syllable affected *i/u* > *e/o*.[15] Thus CE *asy-* > *aech; osy-* and *usy(a)* > *oech; esy-* and *isy(a)* > *eich; isy-* > *ich; usy-* > *uich.* The affections were *aech* > *eich; oech* > *uich; eich* > *ich; uich* > *ȳch.*[16] In the case of final *chw*, since the *χ* was not only a *back* spirant but also highly rounded, *chw* becoming final > *u̯χ* (*wch*), producing with the preceding vowels the diphthongs *awch, owch* (> *awch*), *ewch, iwch* (> *ȳch*), *uch* (> *ŭch*), with affections *ewch, ewch, iwch* (> *ȳch*), *uich.*[17]

The normal form therefore of plural *in* + *chw* (< *sw*), and *ch* (< *sy*) was *i*; since *ins* > *iss* > *is* before the special development of *sy, sw* had occurred.

In the following examples the spelling is that of the transcription used in the LR. *h* as a sign of voiceless quality follows the consonant; *ph* is used = *f*, when that is derived from *p* grammatically; *n* is used for *ñ* before *c, ch, g; ng* is used for *ñ* and *ñg*, since *ñ* only occurred in initial mutations and when standing finally, and was in both cases a reduction of *ñg.*

Examples of 'nasal mutation'.

parth, small enclosed field, lawn, pl. *in·pherth; tawar,* woodland, *in·þewair; calar,* lamp, *in·chelair. bâr,* dwelling, pl. *i·mair; dôr,* land, *i·nuir;* gôn,* pl. *nguin,* stones.

* for *i·mair, i·nuir* written forms were sometimes *i·mbair, i·nduir* to distinguish such cases from those with original initial *m, n*; they were not needed in the case of nouns beginning with *g-*, since no words had radical initial *ñ* in Sindarin, but nonetheless *i·ñuin,* the stones, was sometimes spelt *i·ñguin.*[‡18]

thoron, eagle, pl. *i·theryn; falas,* beach, pl. *i·felais; heleg,* ice, pl. *i·chelig,* ice-pinnacle. *sarn,* small stone, pebble, gem, *i·sern; rhauf* > *rhaw,* pl. *i·thraw,* later *i·rhaw; lheweg,* ear, pl. *i·thlewig,* later *i·lhewig; herw,* wine, pl. *i·chery;* whest* (*chwest*), puff, breeze, pl. *i·chwist.*

* CE **syeru,* juice (of fruits), T *sero,* Q *hyero,* specialized in sense 'wine' — as in *hyero yulda heruo* 'wine is the drink of a lord'; the S. form is from *herwā.*[19]

mûl, slave, pl. *i·muil; norn,* dwarf, pl. *i·nyrn; ioron,* old man, pl. *in·ioryn; gwend,* maiden, pl. *in·wind.* The last form is rarely found. The usual form was even in early records *i·ñwind* (transcribed *i·ngwind*). This was due to analogy with words beginning with *g-,** as *i·ngelaið,* the trees, *i·nguin,* the stones.

* usually from CE *g-*, but also from CE *ʒ-* and *ñ-*.[20]

But initial CE *w-* had only become *gw-* in S. in absolute initial position and CE *im wendēi* should have produced phonetically S **inwendi* with differentiation of *mw* > *nw,* a much favoured

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[14] In the course of composing this sentence the original explanation: "but vocalic infections, when the final vowel *i* (of various origins) had not yet disappeared, it was still a front spirant which affected preceding vowels in the same ways: sc. *a* > *ei; e* > *i; o* > *œi* > *ei; u* > *y* in ways similar to the ..." >> "but at the period of the vocalic affections."

[15] This sentence was revised in ball-point from: "Note that the older affection by which *i, u* > *e, o* when a vanishing *-a* (from CE *ā*) stood in the old final syllable had already taken place."

[16] In these two sentences original *īch* (in the former) and *ĭch* (in the latter) were both revised in ball-point to *ich.*

[17] Forms originally typed as *uwch, ūch,* and *ȳch* were revised in ball-point to *uch, ŭch,* and *uich,* respectively.

[18] In the text and this note original forms *gond, i·nŷr, i·ndŷr, i·ñuind,* and *i·ñguind* were revised in ball-point to *gôn, i·nuir, i·nduir, i·ñuin,* and *i·ñguin.* The [‡] refers to a note at the bottom of the page after all the examples (see below).

[19] The typed Telerin form *siero* was emended to *sero*; and "the S. form is enlarged by a suffix" was revised to "the S. form is from *herwā,*" both in ball-point.

[20] Compare this statement that Sindarin *g-* can result from CE *ʒ-* with the 1969 "Late Notes on Verb Structure" where after Tolkien wrote that "Q. and S. lost the initial spirant *ʒ,*" he later added an annotation: "no. S. retained *ʒ* ... and strengthened it to *g*" (PE 22, p. 163, footnote 99).

sequence in S. (as in Quenya), normally from CE *nw* and *nm*. Cf. also in LR III 335, *Hauð in Gwanur* 'Grave-mound of the Twins'.*

* *Gwanur* 'twin-birth' was used as the plural (dual) of *gwanon* 'one of a pair of twins'; but older usage would have treated it as dual pair-word with sg. article: *e·Wanur*; cf. above *e·lhâw*, the pair of ears of one person. *Gwanur* is derived from *gwanūr* < CE *wo-nōrē* (stem ONO, NŌ, beget).

‡ These spellings descend from a period when *mb, nd, ñg* medially still remained and had not yet become *mm, nn, ññ*. Possibly all three still remained before the main word stress, sc. after proclitics. This change took place medially later when *followed* by a main word-stress. The development finally with (at first) retention of *nd* was in keeping with the tendency to end on a stop, seen in *lt, nþ, mp, nc*.

NB These changes in S. were distinct from & much later than the common Telerin loss of nasal before CE initial *mb* etc.

The nasalization of the stops *b, d, g* was not complete at the time when the Noldor first became acquainted with Sindarin:[21] *mb* was the first to change, and had in all positions > *mm; nd* had become *nn* medially, but remained finally (after the loss of older final vowels); *ñg* was still unchanged. Later developments were: *-nd* > *nn* > *n* finally in unstressed syllables, and eventually in all positions; *ñg* finally > *ññ* > *ñ*, and also initially (as the mutation of *g-*). In NS final *nd, ñg* in stressed syllables tended to become *-nt, ñc*. The older *-nd* in S. was preserved in the names of persons and places recorded in histories and legends of the First Age; and these were often used anew or imitated in later nomenclature.

This simplification of long ('double') consonants was not actually confined to final position. In the spoken language they were reduced initially and medially after an unstressed vowel followed by the main word-stress. The long consonants in Sindarin were the nasals *mm, nn, ññ; ss; ll, rr;* and voiceless *llh* (< *ls, lþ*). The simplification was, however, only normally recognized in spelling: initially (where it was always a product of mutation); and in the case of *mm* and *llh*. These had apparently become simplified to *m, lh* in all positions, and the double spelling was only retained to mark the position of the word-stress, where this still fell on the preceding vowel because the syllable had been closed by the double consonant: as *remen* 'netted, entwined', < **rembinā*, beside *galað-remmin* (pl.) 'tree-entangled'; *malhorn*, earlier *malþorn* (*malt-ornē*) 'gold-tree', beside *uimallhen* 'ever-golden' (< *oio-maltinā*). The latter case was rare, because unnecessary: *lh* whether long or short in pronunciation was always derived from two consonants. The same was true of *m*: but *lh* was represented by two letters, while *m* was in NS also < *m*.

Derivation of the forms of the S. definite article.

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[21] As originally typed this note began with:

‡These spellings probably descend from a period when *mb, nd, ñg* medially still remained and had not yet become *mm, nn, ññ*. This change was not complete at the time when the Noldor first became acquainted with Sindarin: *mb* was the first to change, and had in all positions > *mm; nd* had become *nn* medially, but remained finally (after the loss of older final vowels); *ñg* was still unchanged.

Tolkien revised these two sentences and inserted four additional ones, all written in ball-point.

The anaphoric particle.

The CE article was **i**. In 'adjectival' use (sc. as definite article) it would remain uninflected, on principle that inflexions were added only to the last word of a closely connected group. Absence of all inflexion was retained in Q. Pronominal[ly] it would inflect **it(a)** dual, **im** pl. In CT these were adopted also for the article. T. had *i* sg., *it* dual (*ita* before cons.), *in* [pl.]. In S. the dual was lost. But from v[ery] early this article before a pl. noun must have[?] been[?] *in·* (assimilated). However in addition there was an emphatical[?] anaphoric adj. in CE **inā**. (T. *ina*, d[ual] *inat*, [pl.] *inai.*) It[?] was[?] used gen[erally] in S. *inā* > *en(a)* > *en*, and a[?] pl. *in(i)* > *in*, **both** with vocalic mutation.*

* The underlying *-m* > *n* as well as *-i* was a late peculiarity of Q. when it functioned to dist[inguish] pl. nom., pl. acc., *eledāim, eledāi* > OQ *eldain, eldai* [> Q *eldain, elde*].[22]

ina was emphatic = the very one intended, but the distinct[ion] was weakened[?]. The form *en* used in S. before vowels is [?phon(etically)] < *inā*. But this[?] before cons[onants] would have produced S *en* followed by vocalic mut[ation] and assimilation of *n*. So **en(a) parth*, the garden[?], > **em-barth*. The nasal would probably[?] have been lost before spirants,* so *inā þoronō*, the eagle, > *en(a) þóron* > *e-þoron*.

* In CT *m/n* [was] lost before *f, þ, χ* < *ph, th, kh*. So T. has *i* here in pl. [nasality of vowel was soon lost].[23] Also in early S. before *ff, þþ, χχ* < *sp* (or *ps*), *st, sk*. The actual S. sg. *e·* was thus an alteration of *i-* after *en* preferred[?] as providing an added distinction between sg. and pl., and added partly to *e* < *en* before spirants. The old *i·* only remained as such before *ge-* > as in *i-êl*, the weeping, (distinguish *en-êl*, the star!).

The plural forms seem partly derived from *ini* (< *ināi*) partly from *in* < *im*.

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[22] The brackets around the Quenya examples are Tolkien's.
[23] Tolkien placed the statement about nasality in brackets.

[Sindarin Mutations]

A feature of Sindarin grammar was the mutation of the initial consonants of words. This was due to two things: the divergence between the development of consonants medially and in absolute initial position; and the close phonetic association of words in groups that were closely connected syntactically. The initial consonants in such groups tended to develop as they would medially in an integral word.

The chief groups of this kind were:

1. nouns preceded by pronominal or adjectival words defining them.
2. adjectives preceded by pronominal words or by nouns to which they were attributed.
3. (a) nouns and pronouns that immediately followed a finite verb of which they were the object;* (b) and adjectives immediately following certain verbs in a predicate (mostly such as *be, appear, seem, become*).

    * The limitation of the mutation to objective nouns or pronouns was a non-phonetic distinction, making use of the phonetic difference for grammatical purposes. The older CE order was more frequently changed in S. than in Q. or T., & subject pronouns were often placed after the verb for emphasis.[24]

4. verbs following their subjects, nouns or emphatic pronouns.*

    * The pronominal subjects of verbs had been agglutinated to the verbal stems already in CE. The normal sentence order in Q., T., and S. was subject, verb, first object, second object. But order was probably freer in CE, and in any case the weaker unemphatic pronominal words were evidently usually subordinated to the important verb stem.

5. Various other proclitic words, such as prepositions and connective words (e.g. and, or), before the following word.
6. the word for 'one, sole, only' (CE stem ER).*

    * This is mentioned in particular, since though the relative position of nouns and attributed adjectives was evidently unfixed in CE, it was a peculiarity of CE to place numeral adjectives other than 'one' always *after* the noun. In this position they functioned as sufficient indications of number and were not in CE accompanied by any inflections for plurality or duality. This position remained usual in the later languages, though not fixed (except that *er* always preceded the noun); but the omission of the plural inflexion was given up, except in words that had become amalgamated as names of special triads, tetrads etc.: as *mírenel* 'jewel-triad' = the Silmarils; *rámannerte* 'ship-ennead', the fleet of Elendil, *ráman(d-),* pl. *rámandi* (< *ráma* 'wing'), Q. great ship for sailing[?] on the Great Sea, in full *earráman,* in S. called *gwaelod,* wind feather, **wayalauto.*[25] The dual inflexion however was never used when a noun was used with fully expressed 'two', as Q *elen atta* 'two stars'.

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[24] This note was added in ball-point in the top margin.

[25] The typed form *airannerte* was emended to *rámannerte,* and the end of this sentence: "*ráman(d-),* pl. *rámandi* ... **wayalauto*" was added in the bottom margin, both revisions written in ball-point.

These groupings remained the principal cases in which words were closely linked in Q., T., and S., and affected accentual and inflexional arrangements; but only in S. were the consonantal developments medially and in absolute initial position markedly different. In Q. and T. in the loose groupings the initial developments were the same as in free position; and even in ancient compounds these were usually restored — as in Q *Eldamar* beside older *Eldambar.*

In S. the initials were treated as if in compounds. But these originally purely phonetic developments became features of grammar, and were in many points modified and formalized. For instance: the mutation of the initial consonant of a noun following a finite verb was originally phonetic and a result of position not of its syntactic function; but it became a sign of its being the object. Hence if a noun subject was placed after a verb (a position that in S. it often adopted) it was not mutated.*

* Thus *pedo mellon a minno* (LR I 318–22) was ambiguous — a rare case and probably intentional. It could mean 'speak, friend, and enter': *mellon* though following the verb *pedo* (imperative) is not mutated to *vellon* since it is not its object. But after *ped-* 'say' words reported or commanded were quoted exactly without alteration of the first word. If Celebrimbor had wished to make himself perfectly clear to anyone who knew Sindarin, he would have written *pedo beth mellon* 'say the word (*peth*) *mellon*'.

In the case of nouns and adjectives where these were placed together, if they were in any close syntactic relation, the second had a mutated initial according to phonetic development; but this was not always observed in practice. It was normal when an adjective preceded a noun; since this was the original normal order in CE, and such collocations thus descended from the period during which the mutations developed phonetically. But when either a) the adjective was placed second, or b) two nouns were juxtaposed, there was hesitation; and in the Exilic period the regular usage adopted was not always the phonetic one.

When 'full words'* were placed in a list, or in apposition, the initials of the second, third, and so on, were unchanged.

* That is all words other than unstressed pronominal and adverbial particles (mainly monosyllabic).

This was largely phonetic in origin, since the separate items were not run together and were intentionally given each their absolute initial and normal form. But the practice was extended to cases where two or more such words were in an habitual collocation: notably in the case of names and titles and patronymics, as *Galadriel Hiril,* the Lady Galadriel; *Elbereth Gilthoniel; Celeborn Gildírion,* C. son of Gildír (Sindarized form of his father's Telerin name *Gilitīro* 'starwatcher').

Before the Exilic period in compounds the usual order of the components was to place the descriptive or defining elements first (whether adjectives or nouns in actual form) and a verbal element last.*

* These were derivative in form: adjectival, participial, agental or instrumental. Composition with finite verbs was not used in CE, except for a few of the older and most used adverbial elements such as *et,* out; *wo* (dual), *yo* (pl.), together, *an,* to, etc.

When no verbal element was concerned adjectival and adverbial elements preceded a noun: as in Q *Oio-losse,* eternal-snow, name of a mountain; *Tyelpinga,* silver-top; *Maltaras,* gold-horn, and similar names. Possessive compounds of this type could as in these examples be formed without any adjectival suffix. This was usual in names, surnames, and titles. Those used as

actual adjectives more often had an adjectival suffix: as name *Lungumá, Lungumaqua,* Heavyhand, *lungumaite,* heavy-handed.*

* CE had several words for 'hand' which the Eldar held in regard next to the face and head. The oldest name — for the entire hand including wrist in any attitude or function — was still in use in Q *má.* This [is] unconnected with the instrumental suffix *-mā* or the interrogative stem MA. Its CE stem was probably MA3A (not identical with but possibly related to MAGA, good — for a purpose or function, useful, undamaged, etc.); cf. Q *mahta-*, handle, wield, deal with, manage. See the article on Hands & Fingers.[26]

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[26] As typed this note ended with an additional sentence: "It did not survive in T., S. as an independent word, but was replaced by the similar-sounding but unconnected CE *makwā,* Q *maqua,* T *mapa,* S *mâb* (of uncertain origin, but probably originally an adjectival formation from MAK strike." This was struck through and the cross-reference to "Hands & Fingers" added in the left margin in ball-point.

List of Abbreviations

a., acc., accus. = accusative.
adj., adjs. = adjective, adjectives.
advb. = adverb.
c. = circa.
CE = Common Eldarin.
CEA = "(Common Eldarin) Article."
cf. = refer to.
C.S. = Common Speech.
ct. = continued.
CT = Common Telerin.
d., dat. = dative.
D., du. = dual.
dir. obj. = direct object.
doz. = dozen.
DRC = "The Demonstrative, Relative, and Correlative stems."
E. = English.
ed. = edited by; edition.
e.g. = for example.
EN = Exilic Noldorin.
EP1 = "Eldarin Personal Pronouns."
EP2 = "Eldarin Morphology: Pronouns, Demonstratives, and Correlatives."
EQG = "Early Qenya Grammar" (PE 14).
etc. = et cetera.
EVS1 = "Quendian & Common Eldarin Verbal Structure."
exx. = examples.
f., fem. = feminine.
g., gen. = genitive.
GL = "Galadriel's Lament" (LR I 394).
i.e. = that is.
impers. = impersonal.
ind. obj. = indirect object.
indef. = indefinite.
inf. = inferior.
instr. = instrumental.
IPA = International Phonetic Alphabet.
lit. = literally.
LR = *The Lord of the Rings.*
m., masc. = masculine.
MC = *The Monsters and the Critics and Other Essays.*
N. = Noldorin.
n., nom. = nominative.
n.a. = nominative-accusative.
NB = note well.
no. = number.
NQD = "Notes for Quenya Declensions."
NS = North Sindarin.
obl. = oblique.
O.N. = Old Noldorin.
OQ = Old Quenya.
orig. = original.
p., pp. = page, pages.
P., pl., plur., pls. = plural, plurals.
PE = *Parma Eldalamberon.*
pers. = person, personal.
poss. = possessive.
P.Q. = Parmaquestarin.
pres. = present.
prob. = probably.
pron. = pronounced
Q. = Quenya.
QL = *Qenya Lexicon* (PE 12).
QPP1, QPP2, QPP3 = "Quenya: Personal Pronouns" (Versions 1, 2, 3).
q.v. = which see.
QVS = "Quenya Verbal System" (PE 22).
refl. = reflexive.
S. = Sindarin.
S., sg., sing., sgs. = singular, singulars.
sc. = to wit, namely.
sup. = superior.
T. = Telerin.
TQ = Tarquesta.
vs. = versus.
VT = *Vinyar Tengwar.*
wr. = written.

The History of Middle-earth (12 volumes):

V = *The Lost Road and Other Writings.*

XI = *The War of the Jewels.*

XII = *The Peoples of Middle-earth.*

1, 1p.; 2, 2p.; 3, 3p. = 1st, 2nd, 3rd person.

& = and.

&c. = et cetera.

* = unattested.

† = archaic or poetic.

√ = base or root.

§, §§ = section, sections.

*, **, †, ‡, ¶, ☞ = signs used by Tolkien to mark his own notes in the manuscripts.

< = derived from (historically).

> = shifted to (historically).

<< = changed from (in the manuscript).

>> = changed to (in the manuscript).

{...} = deleted (in the manuscript).

[...] = phonetic spelling; added editorially.

Tolkien occasionally used brackets to mark text he was considering for removal. Editorial brackets are placed around missing words needed for the sense; expansions of uncertain abbreviations; and words that are unclear in the manuscript (the last being indicated by a question mark).

In grammatical documents *italic* or **bold** text represents Tolkien's underlining for emphasis and to distinguish sounds, words, and phrases of Elvish and other languages. The choice of bold is editorial and used to highlight more significant items in context.

For the editorial conventions used in the writing-system documents, see above p. 11.

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WS - #0026 - 090626 - C0 - 279/216/8 - PB - 9781836901266 - Gloss Lamination

Numenian Mode (Short Use).

1 tē — t	2 pē — p	3 chē — ch [tš]	4 kē — c,k [k]
5 dē — d	6 bē — b	7 jē — j [dž]	8 gē — g [g]
9 thē — th [þ,θ]	10 fē — ph,f [f]	11 shē — sh [š]	12 ahe — h,hh [χ]
13 adha — ð, dh [ð]	14 ivi — v [v]	15 izhe — zh [ž]	16 aghe — gh [ɣ]
17 nē — n	18 mē — m	19 inye — ñ, ny [ň]	20 anga — ng [ŋ]
21 ar — r (weak r)	22 wē — w	23 yē — y [j,j]	24 ā — - [']
25 ara — r	26 rhē — rh [voiceless r]	27 ala — l	28 lhē — lh (voiceless l)
29 sē — s	30 as — s	31 aza — z [N. assa]	32 hē — h [h]
33 whē — wh, hw [hw]	34 hyē — hy [ɧ]	35 yē — y, i [j]	36 wē — w, u [u̯]

The last three letters do not occur in all forms or applications of the Mode. In some λ, o are treated as mere variants of ε a, respectively.

In Moldavian ν, ρ were not differentiated in sound, but ν was used finally, and ρ always used initially.